

ay, May 21, 19

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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIII

JACKSON, MISS., May 28, 1931

NEW SERIES  
VOLUME XXXIII. No. 22

## District B. Y. P. U. Convention Speakers



DR. J. W. BEAGLE  
Atlanta, Ga.

Superintendent Independent and Direct Missions Home Mission Board



REV. OSCAR AUTRITT  
Russia

Baptist preacher, lecturer and teacher of language



DR. J. B. LAWRENCE  
Atlanta, Ga.

Executive Secretary Home Mission Board Southern Baptist Convention



DR. J. T. HENDERSON

Knoxville, Tenn.

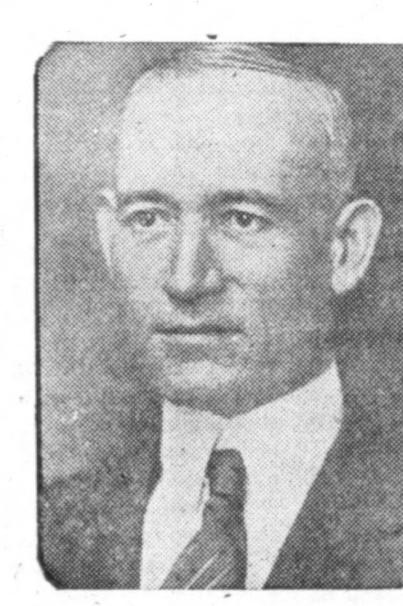
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A program of  
unusual merit,  
possessing both  
inspirational and  
practical qualities.

DISTRICT	PLACE	TIME
Three	Baldwyn	June 2-3
Four	Ackerman	June 4-5
Five	Hattiesburg	June 9-10
Six	Columbia	June 11-12
One	Magee	June 16-17
Two	Indianola	June 18-19

Speakers who  
represent the  
South's ablest  
will satisfy all  
seekers of truth.

## THE WEEPING SAVIOR

D. W. McLeod

Luke 19:41, 42

In this chapter we have a picture of Christ's triumphant approach to Jerusalem, amid the shouts, the hosanas, of the admiring multitude. Yet there is a pathetic side to the narrative. We turn from contemplating the exultant throng, to Him, who was the central figure on this occasion.

Here is a touching scene: the Son of God weeping over human folly. While the multitudes rejoice, the Son of God is in tears and bitterness of soul, in contemplation of the sins and follies of men, and of the woe and misery that must inevitably follow. He wept over the contrast between what might have been, and what was to be. Here is an expression of that divine solicitude that brought the Son of God down from heaven, and urged Him on to the cross.

As for the multitude, they were rejoicing in the prospect of what they conceived to be the early fulfillment of their long deferred hopes—the establishment of the Messianic reign at Jerusalem, thus restoring the kingdom again to Israel (cf. Acts 1:6). They were selfishly looking forward to the time when Christ would set up a temporal kingdom; and this conception of the kingdom of God strongly appealed to their pride and vanity. But notice how, a few days later, these same people, disappointed in their hopes and expectations of a temporal Messianic reign, clamored for His crucifixion, and for the release of a plunderer and murderer in His stead.

It was the thought of their ultimate rejection of Him, and of their own inevitable doom that would follow, that overwhelmed His soul with grief. He has set us a noble example of weeping over human sin and woe and misery. If He wept over the sin and ruin of men, well might we weep over our own sins, and over the sins of those all around us. The nearer we approach to Him, the more heart rending it is to contemplate human sin and woe. If we were like Him, we would be more concerned about the lost state of mankind.

The text contains a bitter lamentation: "If thou hadst known . . . at least in this thy day, the things which belong to thy peace!" They did not know, they did not recognize, this important truth: that their peace, their prosperity, their salvation, hinged upon their repenting of their sins, and their acceptance of Him as the promised Messiah and Savior of mankind.

Jesus had come, the Messiah of prophecy, to establish His reign in the hearts of men, to save them from sin and eternal death. Yet they were rejecting Him and His salvation for mere temporalities—because the "god of this world" had so blinded their eyes that they could not see. He had offered them the bread of life, and they were rejecting it for that which was not bread (cf. Isa. 55:2). Through the ages, history has been repeating itself, to the undoing of millions of the human race.

Once more, our text contains a solemn declaration: "But now they are hid from thine eyes." They had been wilfully heedless of the opportunities given them, of knowing the things which belong unto peace. And now they are hid from their eyes by the judicial appointment of God.

Fearful pronouncement! And yet in perfect accord with infinite love and retributive justice. Had they not had ample opportunity? Had they not heard? Had they not seen? But they were stiff-necked, and would not. Now, they cannot. Doomed! Yet without excuse. From such a fate, may the God of all grace deliver every one who may chance to read this!

Florence, Miss.

—BR—

Dr. P. E. Burroughs of the Sunday School Board in Nashville says that while the larger churches are not now launching building enterprises, many of the smaller churches are planning buildings. The Sunday School Board is furnishing these with plans and suggestions. These plans are prepared under the direction of competent architects in conference with the Administration Department of the Sunday School Board, and are furnished at a merely nominal cost.

## FRIDAY NIGHT AT THE BIRMINGHAM CONVENTION

—O—

May we lodge a complaint against the Southern Baptist Convention? Its meetings are not transportable. Their influence may girdle the earth, but not their exercises.

Take, for example, the Home Mission service on Friday night. What a panorama of mission triumphs was unrolled before us—triumphs here in our own Southland! As we gazed upon those Indians, Cubans and others and heard thrilling stories of gospel victories among them we thought of our thousands of churches which are missing it all and of the resurrection power that would be unleashed among our people if that program should be repeated in our churches. What an eye-opener it would be to hosts of Southern Baptists as regards the mission work being done among the foreign populations of the South. It gave us a shock as we thought of how near our denomination came, two or three years ago, to wiping this Board off the stage.

In some way Southern Baptists should be made aware of the vast opportunities for mission work among the foreigners in the South and West and in Cuba and in Panama. Our few missionaries in these fields are baptizing hundreds of Indians, Italians, Mexicans, Cubans and others and one glance over that harvest field would open many a heart and purse.

As we revelled in the exercises that Friday night our eye fell upon Dr. B. D. Gray, our former Home Mission Secretary, who sat a quiet spectator there in the audience, and the sight of him pulled aside the curtain of the past and there moved in review before us the Conventions of former days. In memory we saw the Home Mission chariot plodding along its way, about twenty-five years ago, when suddenly the reins were placed in the hands of Dr. Gray, and immediately the steed quickened its pace and soon the equipage was out on the highway moving at a dashing clip. Home Missions was lifted by Dr. Gray to a lofty place in the Southern Baptist heart, and, by his superintendency and also by his platform addresses, interspersed with humor, rich optimism and statesmanlike pronouncements, he popularized Home Missions and sent it forward on its high tide through the succeeding years. One of the lofty peaks in our South-wide and state conventions was always reached when Dr. Gray spoke and he was usually given the period on the program when the time-table had no limit at the latter end.

A denomination has many ways of showing its own genuine worth and of crowning itself with honor and one of them is in the grateful love and honor with which it crowns those who have borne its burdens and won its triumphs.

And yonder on the platform, in that Friday night service, stood Dr. Gray's successor, Dr. J. B. Lawrence. If, as we viewed the inspiring scene that night, we thought of the magnificent work done by Dr. Gray during those former years, we also thought of the splendid fashion in which our new leader has stepped to the front and grasped the Home Mission standard. What a bright and sacredly hilarious spirit he has, and victory is already shining from his eyes and alighting upon his banner.

Yes, it is true that a storm struck our Home Mission vessel two or three years ago and we all had a sudden attack of tumultuous thoughts, feelings and fears, accompanied by remarks; but the sacred craft righted itself, decided not to land on the rocks, and is now well out upon the high seas, with rich cargo, a happy crew and passengers, and a heavenly harbor ahead.

During the past year this Board, although its receipts fell \$21,000 below the expected amount, kept its expenditures within its income, and paid over \$200,000 on its indebtedness.

The Morning light is breaking  
The darkness disappears.

—BR—

Tuesday evening, June 2, there will be graduated from the Southern Baptist Hospital in New Orleans 24 young ladies who go out to help heal humanity's hurt. The commencement exercises will be held in First Baptist Church.

## CONFESIONS AND PROFESSIONS

—O—

(Ernest O. Sellers)

A recent communication that came to my desk asked some pertinent questions regarding the actions of certain religious sects who lay great emphasis upon physical effects and vocal testimonies in connection with a professed relation to or reception of, the Holy Spirit in the lives of those making these claims and their added insistence that others must also pass through the same set form of experience.

A study of the life of Paul reveals that stress and great stress, is laid by the Apostle upon his confession of salvation. In times of crises on three occasions, once before the Sanhedrin and twice before kings, he spoke fully of his conversion. Paul also wrote much about his experience of salvation.

In no single case, however, can we find where he made any reference whatever to his reception of the fullness of the Spirit, to his being "baptized," "in-filled" or any similar terminology. If we read afresh the record of the message of Ananias to Paul (Acts 9) we cannot escape the conviction that the fullest and richest part of that message was the fulfillment of His, the Spirit's, presence—the coming of Him upon Paul for service and testimony.

Then why did Paul keep such a striking silence regarding this part of his experience? It was not his fear of men nor, we are convinced, that he doubted the fact. Paul's great epic of victory, Romans chapter eight, is grounded upon the work of the Spirit, our victory, and his, being the result of walking "in the Spirit" (verses).

Paul did not confess nor boast of being filled with the Spirit because that experience was "too sacred to be told to or understood by any unregenerated soul." This seems to be what is implied in the record when we are told that "He, the Spirit, shall not speak of Himself. (Jno. 16:13). His work is to exalt Christ and not Himself.

A modern illustration of this truth is the case of D. L. Moody. Students of his life know of Aunty Cook's suggestion to Mr. Moody as regarding his receiving the Holy Spirit and of his subsequent study and prayer along that line which eventuated in such an overwhelming sense of the power and presence of the Spirit in his life that with uplifted hands, while he was walking the streets of New York, he is reported to have exclaimed, "Stop Lord, I can't stand any more." Those nearest to him testify that Mr. Moody seldom ever spoke of that experience, which so closely preceded the beginning of his world shaking evangelistic labors, and then never in any public manner.

As for me the example of Paul or of Mr. Moody is much to be preferred to that of those who thrust into their interpretation of the Scriptures these exaggerated ideas of some "manifestation" which alone is to be the evidence of the work of the Holy Spirit. Such teachings, if carried to a logical conclusion, would be placing human restrictions upon the third Person of the Trinity a most impudent, impossible, and impious conception.

—The Baptist Bible Institute.  
New Orleans, La.

—BR—

Mention was made in the Record of the appointment of Dr. H. M. King to represent Mississippi on the Executive Committee on the Southern Baptist Convention. It should also have been said that Dr. C. S. Henderson of Mississippi is a member of the same committee, "at large".

—BR—

In Meridian each church at the commencement season has a Sunday service in honor of its members who are being graduated from the High School. On last Sunday the editor was privileged to preach at Fifteenth Avenue Church for this occasion. There were ten fine young people members of this congregation who are in the High School graduating class, four young men and six young women. They looked like mighty good prospects for college and for a useful life. May our Father guide their steps and fulfill all their worthy aspirations.

# Housetop and Inner Chamber

Baptist young people from all over the world meet in August at Prague in Czechoslovakia.

Last week the World's Christian Fundamentals Association met in Bethany Presbyterian Church, Philadelphia.

Rev. Patrick S. Rogers moves from Ozark, Mo., to Tylertown, Miss. We are glad to have him back in his native state.

Louisiana Baptists are holding a special session of their State Convention, because their state has created an emergency.

It is said that 300 new students enrolled in the spring term at Union University. Only two of the students are not Christians.

Rev. and Mrs. L. C. Kelly of Pineville, Ky., were injured in an automobile accident returning from the Southern Baptist Convention.

Dr. Geo. W. Truett says that every Baptist in Brazil takes the Baptist paper. And we will find Baptists more prosperous?

Mr. A. J. Holt of Florida and Joshua Levering of Maryland were present at the Convention in Birmingham, having attended nearly all the Conventions for about sixty years.

Keep in mind the dates July 26-31 as the time of the Mississippi Baptist Assembly at the Woman's College, Hattiesburg. Brother J. E. will tell you about the program.

All property belonging to the extinct Education Board of the Southern Baptist Convention has been deeded to the Executive Committee and its charter will be surrendered this year.

The Southern Baptist Convention decided that Home and Foreign Fields should be continued, that line which gives sense of the work that is walking the world shaking in any public

Mr. and Mrs. J. G. Hardin of Buckburnett, Texas, have given a paid-up insurance policy to the Orphans' Home, which at their death will be worth about \$1,000,000, to be thereafter vested as an endowment fund.

Dr. H. W. Provence has been elected President of Greenville Woman's College in South Carolina. He was one year pastor at Clinton and one year Bible teacher in Mississippi College. He has for several years taught in Furman University.

The Prime Minister of Great Britain, Ramsay McDonald, is a Presbyterian; the First Lord of Admiralty, A. V. Alexander, a Baptist; the Foreign Secretary, Mr. Henderson, is a Methodist. Our impression is that these denominations have also other members of the Cabinet.

The new Republic of Spain has announced the policy of freedom and equality of all religions; its purpose to effect a separation of church and state. But in this it will have the pope to reckon with, who has a contract with the former hierarchical government.

The editor of the Western Recorder expresses approval of the basis of representation adopted at the last meeting of the Southern Baptist Convention. He points out that according to the plan recently adopted in the Constitution, three churches with fifty members each and giving only a small sum to the Convention work may have as many messengers at the Convention as a church with 3,000 members, and giving many thousands of dollars. There can be little doubt that an effort will be made to change this provision at the next meeting. It would have been undertaken at Birmingham but for the fact that a change in the Constitution can be made after the second day.

In Norway there are twelve Baptist churches north of the Arctic Circle.

One blessing from a shrinking income: you do not get uneasy when they talk about including more folks in the income tax paying class.

D. H. Marbury of Birmingham, one of the field men for the Relief and Annuity Board, will have Mississippi in his territory. We hope our churches will hear his message sympathetically.

It is said that the Baptist Convention Board of Missouri in considering ways of reducing expenses are considering the combining of their monthly Bulletin with the state paper.

A covered wagon will feature the 100th anniversary of the Northern Baptist Home Mission Society. It will start from Massachusetts and follow the trail of the early missionaries.

Pine Bluff Church in Copiah County on last Sunday had present in Sunday School 230 out of an enrollment of 247. There were six classes receiving the banner for being 100 per cent. How is that for a country church?

Word and Way raises the question whether the work of the Southern Baptist Convention could not be better done by three or four smaller conventions. Much of it could probably be done by the State Conventions.

The Executive Committee of the Southern Baptist Convention reports receipts for the month of April as follows: For the cooperative program (distributable), \$102,454.35; for designated objects in the cooperative program, \$80,642.27. Total of \$183,096.27. The contributions from Mississippi were for the cooperative program \$5,156.90, designated \$8,018.57; or a total of \$13,175.47. This does not indicate gifts from Mississippi in April, but only what was sent in in April. April receipts are forwarded in May.

The sermon Sunday morning by Dr. B. D. Gray at the commencement of Hillman and Mississippi Colleges was highly spoken of and evidently greatly enjoyed. The subject was "The Ideal Teacher"; the text (Phil. 4:9) "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you". Dr. Gray and the congregation were all happy, and the house was crowded. He was pastor here about fifty years ago. Can you believe it? And is a highly esteemed alumnus of the college. The music was in harmony with the great occasion. At night there was a sacred concert by the musical talent of both colleges.

One change made in the cooperative program will be of special interest to a number of brethren. By recommendation of the Executive Committee all restrictions were removed from designated gifts. As a matter of fact and in actual practice there has been for several years no restriction on anybody who wished to designate his contribution to any object whatsoever. The restriction was purely theoretical. It provided that when any object included in the cooperative program had received its full amount allocated to it, it should thereafter receive no more from the undesignated contributions. As a matter of fact no object has ever received the full amount allocated to it, and so was not affected by this provision. There was another theoretical limitation on designations which provided that anybody might designate any amount to any object he wished, provided that specific item had not been included in the budget. But if it had been included in the budget, the designation went as directed but was counted as supplying a part of the budget adopted. At the recent Convention in Birmingham even these theoretical limitations were removed.

We have received from the Sunday School Board a booklet with drawings of plans of smaller church buildings. Any church interested would do well to write the Board in Nashville, Tenn.

Mrs. James W. Robinson recently underwent a major operation in a Kansas City hospital and is critically ill. Our sympathy is with her husband, pastor of Trinity Church and an occasional contributor to The Baptist Record.

The figures given out Monday by the Association Against the Eighteenth Amendment to the effect that there had been a great increase in the money paid for liquor in recent years, did not have one single statement of fact to support it. Why not have the proof of it, if it is so patent?

"Selfridge" is a world famous department store in London, founded by an American. William Collins Sons & Co. of New York announce that they have recently received from this London firm an order for 100,000 copies of a beautifully bound Bible, having sold out a previous order for 10,000 in six weeks' time. The store managers say, "There is only one book in the world of which any business firm would dare to order one hundred thousand copies".

Occasionally you hear a complaint thoughtlessly made about our theological schools turning out more preachers while at the same time we have already so many preachers out of work. Of course a moment's thinking would show that our theological schools are not making preachers at all. They do not license young men to preach, nor ordain them to the ministry. This is done by the churches. And these schools simply take the young men whom the churches have put into the ministry and try to fit them better for the work to which the Lord and the churches have called them. We may not need more preachers. That is for the churches to say. But we certainly need better trained men in the ministry. And this work our schools are trying to do.

A program of the Mississippi Baptist Assembly has just been laid on our desk. It seems to cover about everything desired by those desiring recreation and inspiration in the same outing. The people will be entertained at the Woman's College in Hattiesburg. The charge for the full five days for board and lodging is \$6.25, payable in advance; or for a less time, \$1.50 a day. For groups of ten or more from the same community the rate is \$5.00 for each for five days. You furnish your own linen. There are programs for Sunday School folks, B. Y. P. U. folks, W. M. U., D. V. B. S. There is a Bible study period, evangelistic conferences, provision made for recreation, inspiration, social contacts and stunts. With such speakers as Gov. Pat Neff, Dr. Austin Crouch, Miss Kathleen Mallory, Dr. Fred Brown, Pastor D. A. McCall and others, you have enough to lift you to the peaks. Mr. J. E. Byrd is fortunate in the composition of his program. And Mr. Auber J. Wilds promises that the best to be had in B. Y. P. U. experts will be there, including Mrs. C. J. Allen of Louisville, Ky.

The Convention at Birmingham adopted the following resolution:

"Whereas, for various reasons, some of the agencies of this Convention, in the prosecution of the work committed to them by this Convention, have incurred heavy obligations; and, whereas, a world-wide and distressing financial depression has come upon us and seems to continue with unusual hardships upon all business, bringing deflation in all securities and depreciation of all values, making it more difficult to borrow money with which to refinance these obligations; and, whereas, there has been a falling off in the funds with which these agencies can pay these debts;

"Therefore, be it resolved by this Convention:

"First—That it hereby acknowledge its moral responsibility to see that all these debts are paid.

"Second—That the Executive Committee is hereby instructed to give attention to this matter and give whatever aid is necessary and that it can give to any of these agencies, in refinancing their debts."

## Editorials

### THE PALE HORSE

"And I saw and behold a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto him authority over the fourth part of the earth, to kill with the sword, and with famine and with pestilence, and by the wild beasts of the earth". Rev. 6:8.

"Pale" here means cadaverous or like a corpse, green in color. It is a picture of what follows war. The history of the world is largely a history of its wars and their consequences. The consequences are summed up in the word Death. It is said that ten million lives of young men, the pick of their various countries, laid down their lives in the recent "world war". If "death reigned from Adam to Moses" (Ro. 5:14), how cruelly, monstrously, he has exercised his sovereignty in our generation. At how fearful a cost the world moves on toward its goal of deliverance! How far we are from attaining it! "Authority over the fourth part of the earth to kill", is a fearful commission. And it has been fearfully executed.

Not that this proportion have been actually killed in battle. But there are many casualties of war away from the battlefield. We heard the cry of starving children, of diseases that were consequent upon the privations of war. Famine and pestilence are the inevitable attendants and consequences of war. This has always been true. In the civil war men died with dysentery and measles or pneumonia. In the Spanish American war they died of typhoid fever. We supposed these diseases were conquered, but influenza slew its millions of people in the world war.

John says that men were destroyed by wild beasts of the earth. It is literally true that after prolonged wars in Europe, people not only starved but the wild beasts so multiplied and were so emboldened that they attaced the inhabitants of villages and farms.

What is the purpose in all this? Was it not that men might not only learn the horrors of war, but that they might again in their helplessness be led to turn back to God? In their distress men have finally turned to the Lord. Have we not suffered enough now, following upon the fearful holocaust of war, and the consequent moral collapse and physical and financial suffering to set our hearts to seek God? And may we not hope that we are at the beginning of a new era of spiritual awakening and religious revival? Are there not souls crying out today and saying, "How long, O Master, holy and true?"

### SABOTAGE

This word came into quite common use during the world war, though the thing it describes was in existence prior to that time. While not belonging exclusively to war experiences, it is descriptive of an act more apt to occur in war time. It is significant that nearly all military terms, names of officers, military units and activities are of French origin. But that is another story.

This is a word of evil associations and significance. It means the malicious destruction or wrecking of any means of industry, the putting out of commission of an industrial plant or machinery which is being used and operated for the common good. The act of sabotage came to be more common, or at least more noticeable during the war when industrial plants were converted into means of producing war materials, such as munitions, or for such articles as were necessary to the prosecution of the war. Thus a man might wilfully render impotent a factory by destroying the machinery, or wreck the whole works by dropping a lighted match into a powder magazine. These things were done by enemies of the government.

Strikers have been accused of seeking to destroy mines or factories where they had worked. Again it is said that representatives of one company or corporation have attempted by sabotage

to destroy the business of a competitor by wrecking his machinery. These are examples of the worst that is in man and is a species of deviltry.

All of us might be interested in matters of this kind which have to do with material things. But what we are concerned about now is the fact that in efforts to carry on the Lord's work we are occasionally confronted with this same spirit of sabotage, of willful destruction, or at least an irresponsible carelessness that tosses a match into a powder magazine and wrecks, or threatens to wreck some institution which is established and supported for the carrying on the work of the kingdom of God.

It is hard to understand the motive of any man who seeks to hinder the work of an institution or a board by destroying confidence in those responsible for its work. In the first place criticism should be with a purpose to help and not to hurt. There should be freedom of speech in expressing opinions about methods, or even about the personnel of any department of work. But freedom also should be accompanied by a sense of responsibility. It is easy to distinguish between the criticism of one who is concerned in the welfare of the work and the criticism of the demagogue who seeks merely his own glory at the cost of the Lord's work.

Again the man who criticizes should be sure that he knows what he is talking about and is telling the truth. And even the truth told about the faults of others may be done with malice; or it may be spoken to those who are driven from the Lord's work, rather than drawn to it. It is even possible for good men to be led to unjust criticism by unconscious jealousy of a competitor. An institution may be wrecked and the work of God set back a generation by even a careless remark as to some part of our work and the Lord's work.

### MISSISSIPPI COLLEGE COMMENCEMENT

The students who received awards for distinction were as follows: Whitfield Price, award for best scholarship; Miller Dilworth, for most improvement in Biology; R. E. Lee and Elwyn Wilkinson, medals in extempore debate; Leo Green, medal for sophomore declamation; J. N. Dykes, freshman medal for declamation.

There were about eighty members of the graduating class, who are spoken of as most promising young people. These with a multitude of friends listened to an interesting and inspiring baccalaureate address by ex-Gov. Charles Hillman Brough of Arkansas. Dr. Brough is bound to the college by many ties and was greeted by an enthusiastic audience. He paid eloquent tribute to Mississippi, mentioning many prominent Mississippians of the past and present.

Dr. A. J. Aven by his own request was relieved of half his work in the Department of Latin. He was made Professor Emeritus, and a number of friends paid him a high and worthy tribute. No man has probably ever served in the faculty as long and continuously as he has, for forty-two years, and none has been held in higher or more affectionate esteem by his comrades and students. His presence among the students will continue to be a benediction.

The banquet in the College Dining Hall was a happy conclusion to the work of the session. There seemed to be about 300 people present, who enjoyed both the elegant banquet and the feast of reason and flow of soul. Mr. E. D. Kenna of Jackson was toastmaster. Beside the speakers provided on the program he called on Dr. W. E. Farr, who has been raising the money to pay the debt on the alumni building, and on Hon. W. W. Venable, whose father and grandfather were both presidents of the college. Dr. R. A. Venable still living and Dr. W. S. Webb deceased. Another ex-president of the college, Dr. W. T. Lowrey, was also present.

The regular speakers on the program were Dr. S. W. Johnston of Vicksburg, who spoke on Athletics; Hon. W. M. Whittington, who spoke on M. C. Military Traditions; Judge F. D. Hewitt, who spoke on the Spirit of 1905; and two members of the graduating class, Messrs. B. W. Thomas and E. N. Wilkinson. It is only speak-

ing the truth to say that all of them were greatly enjoyed.

One A.M. degree was conferred on graduate student, but no honorary degree distributed. The music at the banquet was furnished by the college quartette.

BR

Baptist churches of Louisville, Ky., are holding a cooperative evangelistic campaign in that city, to be held in the fall. Forty-five ministers have agreed to go into it.

BR

Pastor B. E. Phillips reports two additional Bethel Church Sunday by baptism. In the evening he reported the Birmingham Convention his people and in the evening preached on winning.

BR

North Carolina Baptists have made Mr. Farmer editor of their paper, The Biblical Corder. He has for a good while been bus manager, and is a son-in-law of the former editor, Dr. Livingston Johnson. He is worth come into such a succession.

BR

Pastoral changes: A. S. Cutts succeeds Rousseau at First Church, Pensacola. E. Weaver has begun his pastorate at Rayville. E. D. Elliott locates at Bogalusa, La. G. McNeilly goes from Broken Bow, Okla., to Texas. Dr. Walter Binns accepts the call of First Church, Roanoke, Va. J. W. McKinney a Methodist preacher for six years, has joined the Baptist Church at Stegler, Okla., was ordained to the ministry. J. L. Jackson, pastor of Kirkwood Church, Atlanta, died May 1. D. T. Brown becomes pastor at Blanchard, La.

BR

Pastor D. A. McCall recently baptized 110 at Griffith Memorial Church in Jackson. Nine have been received this year and 450 in past four years. It seems the harder times the more people are saved.

BR

Mr. Edward H. Green, of Cleveland, Miss., turned to the Men's Bible Class of Boyle Baptist Church on yesterday, and his talk was very enjoyed. Mr. Green formerly practiced law in Boyle but for the past five years has lived in Cleveland, where he is a prominent member of the Bar and an active worker in the Boyle Church there.

BR

We have just learned that Dr. Harry L. Martin of Lexington accepts the Secretary of the Mississippi Baptist Education Commission to begin July 1. Dr. Martin has been for seven years a member of the Education Commission and is thoroughly familiar with its work. He met the Commission in Jackson last week and went over with them the outline of his plan of work. He will give himself to it with his customary enthusiasm, and will have the hearty support and cooperation of all the educational and missionary forces among Mississippi Baptists. His spirit is contagious and his confidence deep. He will probably locate at Clinton, where you are apt to see him anywhere in Mississippi at any time. He will need the moral and financial support of all our people to assure the successful operation and growth of all our educational work.

BR

### SUNDAY SCHOOL ATTENDANCE

Jackson, First Church.....
Jackson, Calvary Church.....
Jackson, Griffith Memorial Church.....
Jackson, Davis, Memorial Church.....
Jackson, Parkway Church.....
Jackson, Northside Church.....
Pine Bluff Church, Copiah County.....
Meridian, Fifteenth Avenue Church.....
Meridian, First Church.....
Hattiesburg, Fifth Avenue Church.....
McComb, First Church.....
Laurel, First Church.....
Laurel, West End Church.....
Laurel, Second Avenue Church.....
Laurel, Wausau Church.....
Columbus, First Church.....

# Six Per Centum Serial Gold Bonds

Accrued interest from December 1st to March 15th given to the purchaser. This is the last time this will be offered.

Your bond will cost you only ninety eight and one fourth.

They are in \$500.00 and \$1,000.00 denominations.

Interest paid semi-annually

First interest payment June 1st.

Send check for as many as you want.

Money is in hand for paying interest.

R. B. GUNTER, Executive Secretary,  
Box 520,  
Jackson, Mississippi.

## Convention Board Department

R. B. GUNTER. Corresponding Secretary

### BROTHER HEATH'S ARTICLE

—o—

Brother Heath seems to wish the Convention "Open the door for designated gifts in a that anybody anywhere might designate and for any designated cause without being disloyal." This is a worthy desire. Southern Baptist Convention, however, in far as the writer can recall, during the past years has left the door open and has sacredly respected the wishes of those who desired to designate their gifts, even to the extent of handing the designated gifts without additional cost. A matter of fact, those who did not designate for the handling of the designated gifts.

To be sure, those in charge of the Cooperative Program have encouraged the people to make contributions to the Cooperative Program, noting that all of the interests of the Denomination were worthy and good (Brother Heath adds this) and that all should be supported reg-ularly and, therefore, since provision was made for the Cooperative Program for each interest to have what seemed to be an equitable proportion that each interest, out of consideration for participating interests, should be satisfied the year with its proportionate part. This, however, was not so much with a desire to de-sign any one of the right and freedom to designate, but was more for the purpose of producing a better equality in the support of all worthy interests. To admit that all causes are good and to designate all gifts to a favorite few would mean that those who do designate say to those who give to the Cooperative Program, "You support those causes which I do not support; otherwise, they must die."

Brother Heath seems to be strong for evangelism. I believe he is correct in wanting to place emphasis upon this fundamental work. The writer also believes that this phase of our work is being sadly neglected. But with so many other obligations upon the Denomination, the writer hope seems to be either in the increase of contributions to all the work, or the designation of funds for the Evangelistic Department. We believe that an increase in gifts to all the causes would be the better course. If, however, there are those who will designate their contributions to the evangelistic work, we here and now promise that every cent so designated will be used for the neglected work, striving to see that each dollar produces a dollar's worth of evangelistic service. So, we open the door wide, or rather announce that it is open and has been open and shall further endeavor to see that no one is embarrassed in the designation of his contribu-

tions. We sincerely trust that no Christian anywhere will cease altogether to contribute to the support of the work which Christ has commanded us to do. If in doubt as to what that work is, read in John 14: "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also." You will note that every believer is included and that Christ uses the plural and says "works" rather than "work."

A check-up on the churches which have criticized most the Cooperative Program reveals the fact that those churches are doing almost nothing for any of the work of Christ beyond their own local communities. We have not gone back to see what they did before the Cooperative Program began to operate. Our one point is that no church should allow any program to interfere with the carrying on of the work to which Christ has called every member of every one of His churches.

—o—

### ENCOURAGEMENT BY WAY OF COMPARISON

Notwithstanding the financial depression, the receipts in Mississippi for the first four months of this calendar year were only a little more than \$4,500.00 short of the same period for 1930.

By referring to the report of the Executive Committee of the Southern Baptist Convention, which gives budget receipts, designations and all, we find that during the month of April only three states in the south contributed more than Mississippi to south-wide work. These states are Virginia, Kentucky and North Carolina, and when you consider the wealth, the membership, the cities, the factories and age of these states, you would naturally expect them to be far ahead. We were ahead of Tennessee, Georgia, Texas and all of the other southern states.

—o—

### INTEREST PAID ON BONDS

It is encouraging to know that we are prepared to pay interest on outstanding bonds. Three months ago it looked as if it would be impossible to meet the interest due June 1st. This should encourage us to renew our efforts to be ready December 1st with both principal and interest which will be due at that time. Our spirit will have much to do with our success. If all could believe that by putting first things first second things would be added, a radical change would take place before the end of five more months.

—o—

### DISCOURAGING FEATURES

One of the discouraging features connected with April receipts is that only 225 churches out

of nearly 1,600 made any contribution whatsoever to our Cooperative work. Not only does the Cooperative work itself suffer by failure on the part of this large number of churches which contributed nothing, but the churches themselves suffer imperceptibly, and even more serious than this the churches do not seem to realize that they themselves are the losers in large measure by not having part in the great work. It has somewhat the effect of sleeping sickness. We would advise that the attending physicians awaken the patients.

330 churches sent in designated contributions. But, of course, the majority of those which designated also sent in contributions for the Cooperative work.

—BR—

### PROGRESS OF THE SERVICE ANNUITY PLAN

H. F. Vermillion

The writer was appointed Managing Director of The Service Annuity Department of The Relief and Annuity Board on September first 1930. About October first we began to secure the agreements of pastors to participate in the plan. We now have the agreements of more than 850 pastors. These agreements in most cases are conditioned upon the participation of the churches that these pastors serve. The number of pastors whose agreements we have is nearly three times the number required to put the plan into operation and far exceeds the number we had expected to secure within this time.

But the plan can not be operated without the cooperation of the churches also. So about February first 1931 we began to make our main endeavor the enlistment of the churches. Most of the churches make their budget in the fall and winter, therefore we are securing now the signed agreements of deacons and Finance Committee members in the churches that they will recommend to the churches the inclusion of the Service Annuity Plan in their next budgets. We are very happy that almost without exception the laymen when approached are making such agreements. We now have such agreements from laymen in almost 150 churches and final action has been taken for the pastors of more than 30 churches.

We confidently expect that by the end of 1931 more than the required number of churches will have adopted the plan and that its operation will have begun.

—BR—

The Southern Baptist Convention adopted the report of the Social Service Committee in which this sentence is included: "That, as we have frequently done heretofore, we declare our intention and purpose not to support for President of the United States, Senator, Representative, Governor, or other officer of high and responsible position any candidate who is hostile to or will not openly and frankly support our present prohibition laws, but to seek the defeat of any such candidate no matter what party label he may wear."

IS THE ACCUSATION WELL FOUNDED?  
(By J. A. Lee)

I am just about to wind out my forty-third year as preacher and pastor and I can say it has been both varied and glorious.

During this time I have been on the operating table three times and twice my own folks, the nurses and doctors did not think I would pull through; however, I am still on time's side of eternity, in good health, doing the best work of my life, and for all this I am devoutly thankful to the Lord, the prayers and watchfulness of my good wife and the prayers of my many friends throughout the state and elsewhere.

I was licensed to preach by the Wesson Baptist Church, Sept. 7, 1888, and have never been without work from that time till now and am ready and willing to continue just as long as the Lord and the churches will allow me to do so.

I now ask my readers to please excuse me for this personal reference and continue with me while I ask a question and then try to answer it and when I have done so you will better understand the personal reference above.

The question is this: Why are so few of our young people taking part in religious work? This is indeed a very grave question and when we look at it squarely in the face it becomes more appalling and the mystery deepens. We have more organizations for the developing of our young folks than ever before; more efficient men and women who are paid good salaries to work with them and more literature especially prepared for their development than at any time in our history, and with all of this we have less cooperation from them.

You may think this an overdrawn statement; however, my experience as pastor and from observation in other churches where I have visited is this: If the B. Y. P. U. meets just before the preaching services when they are through at least seventy-five per cent of them leave the house and do not return for the preaching service. At the Sunday School hour and when it is dismissed most of the young men and girls leave the house and do not return for services. This to my mind is a very grave fact and there must be some cause for it, and as I have made some investigation will try to give what I have found.

In discussing this matter with parents and members of the church I have found at least two factions. One set would talk as follows: Well you know our young folks are so full of life, and so interested in being entertained, and times have changed so much, that you cannot expect them to be tied down in too much religious service. Then too, our methods of education have so changed, that the theory now is that you must not dictate to the student in school or the child in the home as to what they must, or must not do. A lady said to me a few days ago: "I have two children and when they reached the age of sixteen, I considered them as grown or of age and capable of judging for themselves and so I do not feel that I should dictate to them as to what they should or should not do, with this exception," she said: "I do not allow them to automobile ride at night, for I think this very dangerous for any young girl or boy." Continuing, she said: "But I do not forbid them going to the dance, card parties and the movies." My answer to her was this: "Well my sister, Mrs. Lee and myself raised six and our very positive instruction to them was this: We will consider you as grown and capable of proper judgment when you are twenty-one and not before."

I found another class of parents and members who said: "Our young people are far better educated than were the young folks of a generation ago and are abreast with the times, having read the latest books, and other literature, and you know, they say, most of our preachers are old and out of date and cannot interest our young folks, and are not in sympathy with them and you cannot expect our young folks to take part in our services."

Now reader, please excuse me for a few minutes and I will go outside and get a good breath

of fresh air and relieve this nausea that such arguments as this has brought on, then I will return and continue this discussion and try honestly to locate the cause and answer the question.

Now what shall the answer be? To my mind it is nothing more nor less than this: The home life of the average parent and church member is not in accord with the teachings of God's word. The Bible teaching is this: "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6. It does not say, Train him up in his way, or the way he thinks is right, but in the way—the right way, the way of judgment and truth. In contrast to this we make the following observations: The idea and teaching of the average parent is about as follows: You should never demand or request your child to do, or not to do anything against its will and if you do you have destroyed its right to think and judge for itself and have infringed on its freedom. You must also allow them to argue questions with you, dispute your word at will, tell you they will not do what you say, and as to obeying the parent, why, that is obsolete, fogyism, torn out of the book, thrown to the winds.

Now I imagine I hear some mother, or father, or church member, say: Now that is not true, the preacher is not rightly representing the facts in this, and if I could face him I would tell him so to his face. All right, friend, all I have to say is this: Just keep tab with yourself for one week and if you are honest you will soon say, Yes, the preacher is right.

Now in conclusion please allow me this further word: I said in the above that many parents and church members are blaming the old preachers with it all and are saying, They are not abreast of the times, and not in sympathy with our young folks and therefore you cannot blame them for not taking part in the work and we need a change of pastors.

Now I am one of the old set, and I beg leave to differ from this class in this matter and offer the following as my argument:

Most of our young people are better educated now and are better able to judge as to what is right or wrong, and also better able to judge as to what constitutes a consistent church life, and when they see their parents and other church members doing questionable things they turn from the church and religious services in utter disgust, and you are ready to put the blame on the old preacher.

Now, father, please hear me for a few minutes: You have a nice and promising boy that has just graduated from the high school, or perhaps a junior college and you are proud of him and want him to do his best in life and he is a member of the same church that you are and you wonder why he takes so little interest in religious affairs. Well, it is just this: He hears you take the name of your Lord in vain; he knows you uphold and patronize the bootlegger; he also knows you gamble and have but little regard for your credit and integrity in many ways. He also sees you trying to cover it all up by taking a leading part in the church services. Now when he sees this in his dad and many other members, is there any wonder why?

No you cannot say, if you are honest, that you do not know why.

Mother, you have a bright girl, and you look upon her with much pride and admiration, and want her to be well thought of and stand well in the church and the community and you are disappointed when you see her cold and indifferent towards the church and religious matters and you wonder why.

Well let's see, let's look the matter squarely in the face and then come to a conclusion and see where the trouble is. I ask you why and you say, well I believe it is because our pastor is old, and he has now been with us at least four or five years and I think we need a change—yes a young man who is in sympathy with our young folks—one that is up to date and knows the ways of young folks better and can lead them in the social functions.

Now my sister, you will please allow me to sight you to the real cause. You and your daugh-

ter are members of the same church, and sibly you are president of the W. M. U., and in the S. S. and in fact you are one of the "leadingest" members in the church; you are very popular in the town and all the clubs, play at bridge and many other games and prizes. You go to the movies regardless of kind of picture that is to be shown—yes, you like an advertising card—always in the st Now tell me: do you think that girl is blind all of this, do you think she has no conception of what a consistent church member should be? If you are honest, you must conclude that your life and not the old preacher and the girl he preached that is hindering your girl and causing them to take so little interest in religious matters.

Now let me conclude this article by saying No, it is not the old and back numbered preachers that is driving our young people from the churches and religious matters but the way minded and ungodly living of so many church members and parents. May the Lord open the eyes to the true situation and force us to knees with a full confession first to our God, then to our splendid set of young people.

—BR—  
EVANGELISING A CONTINENT  
By Dr. J. H. Rushbrooke, General Secretary, Baptist World Alliance

Extract from an address on "The Glory of Missions" at the closing session of the Women's Missionary Union Conference, Birmingham, Alabama, May 13th, 1931.

Another element in the glory of missions is that of achievement. It is a very great thing to participate in the victories of the Kingdom of God. Let me take an illustration from your Southern Baptist story. It was my privilege, a very high privilege, to visit South America last year. Think of the miracle proceeding in this continent. I can call it by no other name but the vast territories lying to the south of your own continent. They are inhabited by many races, the dominant peoples being Latin-speaking and their religion at least nominally Roman Catholic. Latin and Roman Catholic: the condition has long been regarded as the most unpropitious of all from the standpoint of evangelical preaching—a soil doubly resistant to the seed of the Word. Go back in thought for less than a lifetime: evangelical witness except among tiny groups of foreign residents is non-existent in South America. Roman Catholicism reigns with unbroken sway, to a large extent it represents merely a traditional superstition, devoid of moral power over its professed adherents. I am disposed to think that, except perhaps in the Oriental Orthodox Church of Russia, no ecclesiasticism was ever so conspicuously lacking in ethical quality as South American Romanism. Today Baptists have a foothold in Colombia and Guiana, in Peru and Bolivia, in Paraguay and Uruguay; while in Chile, Argentina and Brazil they have made more than a foothold. Think again: South America is playing a far greater part in our world-story than aforetime, and destined to take a yet more conspicuous position. The three countries that lead in South America and have secured largest influence abroad are the so-called "A. B. C."—Argentina, Brazil and Chile. Precisely these, and in the vigorous State of Uruguay, for Southern Baptists have secured a firm hold for the gospel. To win the "A. B. C." for the evangel: Do you realize what this means? Nothing less, in its final issue, than evangelising a continent. The missionary strategy that seizes on these particular lands is comparable with that of the Apostle Paul: Antioch, Ephesus, Corinth, Rome—steps to world conquest! And how glorious is the story! I saw the venerable Dr. W. B. Bagby in Rio Janeiro—your missionary who founded the native church in a country where now there are 40,000 Baptists. The sight of this pioneer, on the active list, brought home to me as nothing else could have done the amazing advance in Brazil. All this has come to pass not merely within one man's lifetime, but within two-thirds of his lifetime! And then in Argentina: to

the hand of Paul Besson—"Don Pablo" as he is known to the whole country; to hear of his adventures, his astonishing audacity, his successful fights for religious equality: to see in him the founder of the first Spanish-speaking Baptist Church in Buenos Aires, where now there are so many; to observe the strengthening hold of the gospel in the River Plate Republics during these opening years of the Twentieth Century—this was a wonderful experience. So was it to meet the men of Chile, a still younger work. Above all it cheered me to realize how fine a body of native leaders these lands possess, and the remarkable receptivity—the veritable hunger—for the message in these leading countries of South America. They have lately sent some wonderful letters from the River Plate Baptist Convention to Dr. Truett—what a blessed journey was this last year!—to Dr. T. B. Ray and to me. They told me I had given them something, but I honestly testify that they gave me far more—an insight into an enterprise still in its beginnings but infinite in its possibilities. My glimpse of South America has fortified my faith. I testify that if we in Britain had such a mission field, with tokens of Divine blessing on such a scale, the facts would make so deep an impression even upon our colder hearts that we should never permit a deficit in men or money for the work. That is how your enterprise in South America struck me as a new-comer; and I pray that you may increasingly realize the honour and the unique privilege God has granted you in evangelising a continent.

—BR—

#### CONSOLATION FOR THE BEREAVED

By H. H. Smith

—o—

Sooner or later death must visit every home. An Oriental proverb runs something like this: "Death is a black camel that kneels at every man's gate." The poet Longfellow has put the same thought in the familiar lines:

"There is no flock, however watched and tended,  
But one dead lamb is there!  
There is no fireside howsoe'er defended,  
But has one vacant chair!"

To offer words of comfort to the grief-stricken that are really consoling is a difficult thing to do, and many well-meaning persons only aggravate the wound they would heal. A sympathetic grasp of the hand in silence is far better than ill-chosen words. Several years ago the writer sent the lines quoted below to a Sunday School periodical, and received several letters from persons who declared that they had found great comfort from the thought expressed therein. We pass them on for the benefit of others and regret that we are unable to give the author's name:

#### "I AM SO GLAD"

My darling went  
Unto the seaside long ago, Content  
I stayed at home, for oh, I was so glad  
Of the little outings she had!  
I knew she needed rest. I loved to stay  
At home awhile that she might go away.  
"Stay longer, sister," all my letters said.  
"If you are growing stronger every day,  
I am so glad to have you stay."

My darling went  
To heaven long ago. Am I content  
To stay at home? Why can I not be glad  
Of all the glories that she there has had?  
She needed change. Why am I loath to stay  
And do her work and let her go away?  
The land is lovely where her feet have been;  
Why do I not rejoice that she has seen  
Its beauties first? That she will show to me  
The City Beautiful? Is it so hard to be  
Happy that she is happy? Hard to know  
She learns so much each day that helps her so?  
Why cannot I each night and morning say,  
"I am so glad that she is glad today?"

The sentiment expressed in these lines recalls an incident in the life of Rev. Charles G. Finney,

an eminent evangelist of the last century. Mr. Finney was deeply grieved at the death of his wife, and one night, while walking the floor, almost distracted with grief, a voice seemed to say to him, "Did you love your wife for her sake or for your own sake? If you loved her for her sake, you ought to be glad that she has now entered upon the joys of eternal life." The thought of his loss being her eternal gain came with such overwhelming force that it brought great consolation.

Faber, in his poem on "A Child's Death," represents the mother as praying:

"Oh forgive me, dear Saviour, on heaven's bright shore,

Should I still in my child find a separate joy;  
While I lie in the light of Thy face evermore,  
May I think heaven brighter because of my boy?"

Yes, she may think heaven brighter because of her boy, without apology; for He who made heaven implanted the mother love stronger than death, and rejoices in its expression, whether in this life or the life beyond.

Ashland, Va.

—BR—

#### ORPHANAGE HAS SUCCESSFUL SCHOOL YEAR

A very satisfactory and successful school term for the Orphanage children has just closed. Almost all the children did good work; many were exempt from final examinations, a few on all subjects. The number of failures were fewer than the average for same size groups in other schools.

Through the hearty cooperation of the school authorities of the city of Jackson and of Hinds County educational opportunities have been provided for the children of the Orphanage equal to that enjoyed by children in regular homes. The Orphanage school, teaching from the seventh grade down, and under the direction of Superintendent F. M. Coleman, is one of the few schools in Hinds County having a class "A" rating. This school is operated for eight months at the expense of the State and County and is operated for one month out of the general funds of the Home. Superintendent Bailey and the Board of Trustees of the City of Jackson permit all the children above the seventh grade to attend Central High School, without paying any tuition.

The expense of sending the Orphanage children to school may be summarized as follows: Books, tablets and pencils, etc., \$850.00; teachers' salaries one month in the Orphanage school, \$535.00; lunch money for high school children, \$600.00. (This last amount will be increased to about \$1,000.00 next year, because of more children going to High School.) There are other expenses, such as transportation and extra clothing for High School children.

—Winnie Haimes, Reporter.

—BR—

#### ORPHANAGE MESSAGE

Yes, my time belongs to the Orphanage: I am field secretary. My business is not a money raising position. My duty is to do what I can to keep the churches, Sunday Schools, and people's hearts warm toward the Orphanage. I hope to visit many Associations, fifth Sunday meetings, and churches, as the representative of this blessed work. I hope the pastors will call for me when they need me. As stated by Senator Taylor in his article last week, it will not be a part of my work to take collections. Let it be understood, that Mr. and Mrs. Miller are in absolute charge of all matters concerning the management of the Home and care of the children.

My work as Religious Director will be in absolute agreement with the Superintendent's. I hope to make myself helpful in many ways.

We hope that all pastors will remind the people a week in advance that the first Sunday in June is Orphanage Sunday and urge every man, woman and child to make a gift of some size for the support of the orphan children. Ten cents will pay for one meal for one child. There are about 250 that must have three meals each day.

—W. T. Lowrey.

#### THE NEW TESTAMENT CHURCH

By Geo. P. White

—o—

In a former article we were discussing the characteristics of the New Testament Church. The purpose of this article is to continue that discussion.

The next characteristic of this church is that the members lived consistent lives. "They took knowledge of them, that they had been with Jesus" (Acts 4:13), is the way Luke sums up the life of at least a part of the membership. How important that the church truly represent Christian life. Has any one ever accused you of keeping company with Jesus?

"We are the only Bible  
The careless world will read."

The Christian "ought himself also so to walk, even as he walked"—(1 Jno: 2:6). What unsaved person will go to an untruthful church member to find the truth? Who would go to the hypocrite to inquire about right living? Who would go to the drinking member to learn the secret of a sober life? Or, to the swearer to learn the use of God's name? Or, to the worldly professor to learn the secret of a happy Christian life?

When the church ceases to divorce its practice from its profession there will come a new day of influence and power.

Again, this New Testament church stood for and preached a full gospel. When men were brought face to face with sin at Pentecost, and asked what to do to be saved, Peter did not pat them on the back and say, "You are all right, come on and join our church". But he told them to repent. I am not so sure but that we need the old fashioned "mourners' bench"—even in this modern day.

In the "many other words" (Acts 2:40) with which Peter testified and exhorted the people, I am sure he called them not only to repentance; but, to the new birth also. I am quite sure that he did not tell them that they could be saved through culture, religious education, processes of evolution, or social service.

I am thinking he must have taught absolute faith in the authority of God's word. To deny any part of the Word we cannot know God as Father. To deny the Deity of Christ we cannot feel the power of his life. To reject the record God gave of his Son shuts one out from eternal life through him.

I am quite sure, too, Peter must have warned of the wages of sin, the fact of hell, heaven, the substitution of Christ's mediatorial work for the sinner, the "blessed hope" of the Lord's return, and many other emphatic truths that are neglected today.

The church needs to come back to a careful study and practice of the whole gospel program, as found in the Word.

We further observe that this New Testament church sacredly guarded the office of the ministry.

In the sixth chapter of the Acts we find the Apostles relieved of the material affairs of the church that they might give themselves "continually to prayer, and to the ministry of the word". The average pastor today is more of a "business manager" than he is a preacher. He is so pressed on every side by societies, organizations, etc., that if he prays it must be on the way to or from some meeting of a committee, or other organization. Many expect the pastor to be constantly on the go, visiting. But what they want is not a real pastoral visit where the pastor reads the Word and prays, or discusses some problem in the religious life of the member, but a social visit to talk about the news and gossip of the community.

If our churches would come back to the New Testament plan, I am persuaded we would have better preachers than we now have.

I suggest one other characteristic, this church was filled with the Spirit. I leave the discussion of this to some future time.

## IS THE ACCUSATION WELL FOUNDED?

(By J. A. Lee)

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I am just about to wind out my forty-third year as preacher and pastor and I can say it has been both varied and glorious.

During this time I have been on the operating table three times and twice my own folks, the nurses and doctors did not think I would pull through; however, I am still on time's side of eternity, in good health, doing the best work of my life, and for all this I am devoutly thankful to the Lord, the prayers and watchfulness of my good wife and the prayers of my many friends throughout the state and elsewhere.

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The question is this: Why are so few of our young people taking part in religious work? This is indeed a very grave question and when we look at it squarely in the face it becomes more appalling and the mystery deepens. We have more organizations for the developing of our young folks than ever before; more efficient men and women who are paid good salaries to work with them and more literature especially prepared for their development than at any time in our history, and with all of this we have less cooperation from them.

You may think this an overdrawn statement; however, my experience as pastor and from observation in other churches where I have visited is this: If the B. Y. P. U. meets just before the preaching services when they are through at least seventy-five per cent of them leave the house and do not return for the preaching service. At the Sunday School hour and when it is dismissed most of the young men and girls leave the house and do not return for services. This to my mind is a very grave fact and there must be some cause for it, and as I have made some investigation will try to give what I have found.

In discussing this matter with parents and members of the church I have found at least two factions. One set would talk as follows: Well you know our young folks are so full of life, and so interested in being entertained, and times have changed so much, that you cannot expect them to be tied down in too much religious service. Then too, our methods of education have so changed, that the theory now is that you must not dictate to the student in school or the child in the home as to what they must, or must not do. A lady said to me a few days ago: "I have two children and when they reached the age of sixteen, I considered them as grown or of age and capable of judging for themselves and so I do not feel that I should dictate to them as to what they should or should not do, with this exception," she said: "I do not allow them to automobile ride at night, for I think this very dangerous for any young girl or boy." Continuing, she said: "But I do not forbid them going to the dance, card parties and the movies." My answer to her was this: "Well my sister, Mrs. Lee and myself raised six and our very positive instruction to them was this: We will consider you as grown and capable of proper judgment when you are twenty-one and not before."

I found another class of parents and members who said: "Our young people are far better educated than were the young folks of a generation ago and are abreast with the times, having read the latest books, and other literature, and you know, they say, most of our preachers are old and out of date and cannot interest our young folks, and are not in sympathy with them and you cannot expect our young folks to take part in our services."

Now reader, please excuse me for a few minutes and I will go outside and get a good breath

of fresh air and relieve this nausea that such arguments as this has brought on, then I will return and continue this discussion and try honestly to locate the cause and answer the question.

Now what shall the answer be? To my mind it is nothing more nor less than this: The home life of the average parent and church member is not in accord with the teachings of God's word. The Bible teaching is this: "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6. It does not say, Train him up in his way, or the way he thinks is right, but in the way—the right way, the way of judgment and truth. In contrast to this we make the following observations: The idea and teaching of the average parent is about as follows: You should never demand or request your child to do, or not to do anything against its will and if you do you have destroyed its right to think and judge for itself and have infringed on its freedom. You must also allow them to argue questions with you, dispute your word at will, tell you they will not do what you say, and as to obeying the parent, why, that is obsolete, fogyism, torn out of the book, thrown to the winds.

Now I imagine I hear some mother, or father, or church member, say: Now that is not true, the preacher is not rightly representing the facts in this, and if I could face him I would tell him so to his face. All right, friend, all I have to say is this: Just keep tab with yourself for one week and if you are honest you will soon say, Yes, the preacher is right.

Now in conclusion please allow me this further word: I said in the above that many parents and church members are blaming the old preachers with it all and are saying, They are not abreast of the times, and not in sympathy with our young folks and therefore you cannot blame them for not taking part in the work and we need a change of pastors.

Now I am one of the old set, and I beg leave to differ from this class in this matter and offer the following as my argument:

Most of our young people are better educated now and are better able to judge as to what is right or wrong, and also better able to judge as to what constitutes a consistent church life, and when they see their parents and other church members doing questionable things they turn from the church and religious services in utter disgust, and you are ready to put the blame on the old preacher.

Now, father, please hear me for a few minutes: You have a nice and promising boy that has just graduated from the high school, or perhaps a junior college and you are proud of him and want him to do his best in life and he is a member of the same church that you are and you wonder why he takes so little interest in religious affairs. Well, it is just this: He hears you take the name of your Lord in vain; he knows you uphold and patronize the bootlegger; he also knows you gamble and have but little regard for your credit and integrity in many ways. He also sees you trying to cover it all up by taking a leading part in the church services. Now when he sees this in his dad and many other members, is there any wonder why?

No you cannot say, if you are honest, that you do not know why.

Mother, you have a bright girl, and you look upon her with much pride and admiration, and want her to be well thought of and stand well in the church and the community and you are disappointed when you see her cold and indifferent towards the church and religious matters and you wonder why.

Well let's see, let's look the matter squarely in the face and then come to a conclusion and see where the trouble is. I ask you why and you say, well I believe it is because our pastor is old, and he has now been with us at least four or five years and I think we need a change—yes a young man who is in sympathy with our young folks—one that is up to date and knows the ways of young folks better and can lead them in the social functions.

Now my sister, you will please allow me to sight you to the real cause. You and your daugh-

ter are members of the same church, and possibly you are president of the W. M. U., and in the S. S. and in fact you are one of the most "leadingest" members in the church; you are very popular in the town and all the clubs, play at bridge and many other games and prizes. You go to the movies regardless of kind of picture that is to be shown—yes, you like an advertising card—always in the sun. Now tell me: do you think that girl is blind all of this, do you think she has no conception of what a consistent church member should be? If you are honest, you must conclude that your life and not the old preacher and the girl he preached that is hindering your girl or causing them to take so little interest in religious matters.

Now let me conclude this article by saying, No, it is not the old and back numbered preachers that is driving our young people from the churches and religious matters but the world-minded and ungodly living of so many church members and parents. May the Lord open your eyes to the true situation and force us to our knees with a full confession first to our God, then to our splendid set of young people.

—BR—

## EVANGELISING A CONTINENT

By Dr. J. H. Rushbrooke, General Secretary

Baptist World Alliance

(Extract from an address on "The Glory of Missions" at the closing session of the Women's Missionary Union Conference, Birmingham, Alabama, May 13th, 1931.)

Another element in the glory of missions is that of achievement. It is a very great thing to participate in the victories of the Kingdom of God. Let me take an illustration from your Southern Baptist story. It was my privilege, a very high privilege, to visit South America last year. Think of the miracle proceeding in this continent. I can call it by no other name. Picture the vast territories lying to the south of your own continent. They are inhabited by many races, the dominant peoples being Latin-speaking and their religion at least nominally Roman Catholic. Latin and Roman Catholic: the combination has long been regarded as the most unpropitious of all from the standpoint of evangelistic preaching—a soil doubly resistant to the seed of the Word. Go back in thought for less than a lifetime: evangelical witness except among tiny groups of foreign residents is non-existent in South America. Roman Catholicism reigns with unbroken sway, to a large extent it represents merely a traditional superstition, destitute of moral power over its professed adherents. I am disposed to think that, except perhaps the Oriental Orthodox Church of Russia, no ecclesiasticism was ever so conspicuously lacking in ethical quality as South American Romanism. Today Baptists have a foothold in Colombia and in Guiana, in Peru and Bolivia, in Paraguay and Uruguay; while in Chile, Argentina and Brazil they have made more than a foothold. Think again: South America is playing a far greater part in our world-story than aforesome, and is destined to take a yet more conspicuous position. The three countries that lead in South America and have secured largest influence abroad are the so-called "A. B. C."—Argentina, Brazil and Chile. Precisely these, and in the vigorous little State of Uruguay, for Southern Baptists have secured a firm hold for the gospel. To win the "A. B. C." for the evangel: Do you realize what this means? Nothing less, in its final issue, than evangelising a continent. The missionary strategy that seizes on these particular lands is comparable with that of the Apostle Paul: Antioch, Ephesus, Corinth, Rome—steps to world-conquest! And how glorious is the story! I saw the venerable Dr. W. B. Bagby in Rio de Janeiro—your missionary who founded the first native church in a country where now there are 40,000 Baptists. The sight of this pioneer, still on the active list, brought home to me as nothing else could have done the amazing advance in Brazil. All this has come to pass not merely within one man's lifetime, but within two-thirds of his lifetime! And then in Argentina: to gain

the hand of Paul Besson—"Don Pablo" as he is known to the whole country; to hear of his adventures, his astonishing audacity, his successful fights for religious equality: to see in him the founder of the first Spanish-speaking Baptist Church in Buenos Aires, where now there are so many; to observe the strengthening hold of the gospel in the River Plate Republics during these opening years of the Twentieth Century—this was a wonderful experience. So was it to meet the men of Chile, a still younger work. Above all it cheered me to realize how fine a body of native leaders these lands possess, and the remarkable receptivity—the veritable hunger—for the message in these leading countries of South America. They have lately sent some wonderful letters from the River Plate Baptist Convention to Dr. Truett—what a blessed journey was his last year!—to Dr. T. B. Ray and to me. They told me I had given them something, but I honestly testify that they gave me far more—an insight into an enterprise still in its beginnings but infinite in its possibilities. My glimpse of South America has fortified my faith. I testify that if we in Britain had such a mission field, with tokens of Divine blessing on such a scale, the facts would make so deep an impression even upon our colder hearts that we should never permit a deficit in men or money for the work. That is how your enterprise in South America struck me as a new-comer; and I pray that you may increasingly realize the honour and the unique privilege God has granted you in evangelising a continent.

—BR—

#### CONSOLATION FOR THE BEREAVED

By H. H. Smith

Sooner or later death must visit every home. An Oriental proverb runs something like this: "Death is a black camel that kneels at every man's gate." The poet Longfellow has put the same thought in the familiar lines:

"There is no flock, however watched and tended,  
But one dead lamb is there!  
There is no fireside howsoe'er defended,  
But has one vacant chair!"

To offer words of comfort to the grief-stricken that are really consoling is a difficult thing to do, and many well-meaning persons only aggravate the wound they would heal. A sympathetic grasp of the hand in silence is far better than ill-chosen words. Several years ago the writer sent the lines quoted below to a Sunday School periodical, and received several letters from persons who declared that they had found great comfort from the thought expressed therein. We pass them on for the benefit of others and regret that we are unable to give the author's name:

#### "I AM SO GLAD"

My darling went  
Unto the seaside long ago, Content  
I stayed at home, for oh, I was so glad  
Of the little outings she had!  
I knew she needed rest. I loved to stay  
At home awhile that she might go away.  
"Stay longer, sister," all my letters said.  
"If you are growing stronger every day,  
I am so glad to have you stay."

My darling went  
To heaven long ago. Am I content  
To stay at home? Why can I not be glad  
Of all the glories that she there has had?  
She needed change. Why am I loath to stay  
And do her work and let her go away?  
The land is lovely where her feet have been;  
Why do I not rejoice that she has seen  
Its beauties first? That she will show to me  
The City Beautiful? Is it so hard to be  
Happy that she is happy? Hard to know  
She learns so much each day that helps her so?  
Why cannot I each night and morning say,  
"I am so glad that she is glad today?"

The sentiment expressed in these lines recalls an incident in the life of Rev. Charles G. Finney,

an eminent evangelist of the last century. Mr. Finney was deeply grieved at the death of his wife, and one night, while walking the floor, almost distracted with grief, a voice seemed to say to him, "Did you love your wife for her sake or for your own sake? If you loved her for her sake, you ought to be glad that she has now entered upon the joys of eternal life." The thought of his loss being her eternal gain came with such overwhelming force that it brought great consolation.

Faber, in his poem on "A Child's Death," represents the mother as praying:

"Oh forgive me, dear Saviour, on heaven's bright shore,

Should I still in my child find a separate joy;  
While I lie in the light of Thy face evermore,  
May I think heaven brighter because of my boy?"

Yes, she may think heaven brighter because of her boy, without apology; for He who made heaven implanted the mother love stronger than death, and rejoices in its expression, whether in this life or the life beyond.

Ashland, Va.

—BR—

#### ORPHANAGE HAS SUCCESSFUL SCHOOL YEAR

A very satisfactory and successful school term for the Orphanage children has just closed. Almost all the children did good work; many were exempt from final examinations, a few on all subjects. The number of failures were fewer than the average for same size groups in other schools.

Through the hearty cooperation of the school authorities of the city of Jackson and of Hinds County educational opportunities have been provided for the children of the Orphanage equal to that enjoyed by children in regular homes. The Orphanage school, teaching from the seventh grade down, and under the direction of Superintendent F. M. Coleman, is one of the few schools in Hinds County having a class "A" rating. This school is operated for eight months at the expense of the State and County and is operated for one month out of the general funds of the Home. Superintendent Bailey and the Board of Trustees of the City of Jackson permit all the children above the seventh grade to attend Central High School, without paying any tuition.

The expense of sending the Orphanage children to school may be summarized as follows: Books, tablets and pencils, etc., \$850.00; teachers' salaries one month in the Orphanage school, \$535.00; lunch money for high school children, \$600.00. (This last amount will be increased to about \$1,000.00 next year, because of more children going to High School.) There are other expenses, such as transportation and extra clothing for High School children.

—Winnie Haimes, Reporter.

—BR—

#### ORPHANAGE MESSAGE

Yes, my time belongs to the Orphanage: I am field secretary. My business is not a money raising position. My duty is to do what I can to keep the churches, Sunday Schools, and people's hearts warm toward the Orphanage. I hope to visit many Associations, fifth Sunday meetings, and churches, as the representative of this blessed work. I hope the pastors will call for me when they need me. As stated by Senator Taylor in his article last week, it will not be a part of my work to take collections. Let it be understood, that Mr. and Mrs. Miller are in absolute charge of all matters concerning the management of the Home and care of the children.

My work as Religious Director will be in absolute agreement with the Superintendent's. I hope to make myself helpful in many ways.

We hope that all pastors will remind the people a week in advance that the first Sunday in June is Orphanage Sunday and urge every man, woman and child to make a gift of some size for the support of the orphan children. Ten cents will pay for one meal for one child. There are about 250 that must have three meals each day.

—W. T. Lowrey.

#### THE NEW TESTAMENT CHURCH

By Geo. P. White

—0—

In a former article we were discussing the characteristics of the New Testament Church. The purpose of this article is to continue that discussion.

The next characteristic of this church is that the members lived consistent lives. "They took knowledge of them, that they had been with Jesus" (Acts 4:13), is the way Luke sums up the life of at least a part of the membership. How important that the church truly represent Christian life. Has any one ever accused you of keeping company with Jesus?

"We are the only Bible  
The careless world will read."

The Christian "ought himself also so to walk, even as he walked"—(1 Jno. 2:6). What unsaved person will go to an untruthful church member to find the truth? Who would go to the hypocrite to inquire about right living? Who would go to the drinking member to learn the secret of a sober life? Or, to the swearer to learn the use of God's name? Or, to the worldly professor to learn the secret of a happy Christian life?

When the church ceases to divorce its practice from its profession there will come a new day of influence and power.

Again, this New Testament church stood for and preached a full gospel. When men were brought face to face with sin at Pentecost, and asked what to do to be saved, Peter did not pat them on the back and say, "You are all right, come on and join our church". But he told them to repent. I am not so sure but that we need the old fashioned "mourners' bench"—even in this modern day.

In the "many other words" (Acts 2:40) with which Peter testified and exhorted the people, I am sure he called them not only to repentance; but, to the new birth also. I am quite sure that he did not tell them that they could be saved through culture, religious education, processes of evolution, or social service.

I am thinking he must have taught absolute faith in the authority of God's word. To deny any part of the Word we cannot know God as Father. To deny the Deity of Christ we cannot feel the power of his life. To reject the record God gave of his Son shuts one out from eternal life through him.

I am quite sure, too, Peter must have warned of the wages of sin, the fact of hell, heaven, the substitution of Christ's mediatorial work for the sinner, the "blessed hope" of the Lord's return, and many other emphatic truths that are neglected today.

The church needs to come back to a careful study and practice of the whole gospel program, as found in the Word.

We further observe that this New Testament church sacredly guarded the office of the ministry.

In the sixth chapter of the Acts we find the Apostles relieved of the material affairs of the church that they might give themselves "continually to prayer, and to the ministry of the word". The average pastor today is more of a "business manager" than he is a preacher. He is so pressed on every side by societies, organizations, etc., that if he prays it must be on the way to or from some meeting of a committee, or other organization. Many expect the pastor to be constantly on the go, visiting. But what they want is not a real pastoral visit where the pastor reads the Word and prays, or discusses some problem in the religious life of the member, but a social visit to talk about the news and gossip of the community.

If our churches would come back to the New Testament plan, I am persuaded we would have better preachers than we now have.

I suggest one other characteristic, this church was filled with the Spirit. I leave the discussion of this to some future time.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### Attention

District One will hold its W. M. U. meeting June 3rd in First Baptist Church, Vicksburg. It will be only a one day's session but will be crammed full of interest for every society in the District. If you fail to have a representative at this meeting you will fail to keep step in the progress of the Woman's Missionary Union of Mississippi.

District Eight will have its meeting in McComb at First Baptist Church June 17-18. Women of that District should take note of this date and not let anything else interfere with their attendance.

We are fortunate to get Rev. and Mrs. W. W. Eneite of Brazil to bring us messages from their field of labor, on our District programs. Not only the women will hear them gladly but the young people will be inspired. Bring the boys and girls with you to these meetings.

We are pleased to note that three of the eight blue ribbon posters were from Mississippi. They are as follows: Mission Study, Jones County; Grace McBride, Laurel; Missionary Program, Blue Mountain College Y. W. A. There was a very beautiful display of posters from all the states.

We regret that we haven't space on our Page to print the message of our W. M. U. President, Mrs. W. J. Cox, to the women of the South. We promise to have copies for the President of every Missionary Society within the next month. You have something very rich and rare to look forward to. It is a message of inspiration as well as a practical one. No woman can read it without feeling a deeper responsibility for bringing in the Kingdom.

In planning for our State Mission Week of Prayer literature the responsibility of making a survey of the needs for State Missions in the Association has been placed on the Superintendent of the W. M. U. of each County. Please help her in every way possible to gather the information we are asking her to get.

### Negro Needs Told

Mrs. Robert L. Moton, Negro, wife of the President of Tuskegee Institute, urged a closer understanding between white people of the South and the Negroes.

"There was never in all the history of the Southland a more likable and lovable character," Mrs. Moton said, "than the 'old Negro mammy' of slavery days.

"You white people loved the Negro mammy as we loved her and you cherish her memory as we do. If you really understood the Negroes of today as you did 'mammy,' there would be a kinder feeling between the two races.

"We need you and your help and we believe you need us, and on behalf of the Negro race of the Southland, I appeal to you people to recognize our spirit towards you and give us a chance to become better acquainted with you here at home. Our boys fought under the Stars and Stripes in the World War and stand ready to defend our flag in future combats. Their spirit of patriotism is as strong as yours. Their love for things beautiful and clean is as great as yours. In the name of the Negro, I ask you to help and pray for us."

### Girdling the World with Friendliness

Miss Juliette Mather led the discussion, introducing numerous speakers and showing that this

girdling the world will only be accomplished in friendliness when all of the young people center their love in the one and Great Friend.

We felt great pride in our own Mrs. Standifer who spoke on the Sunbeam work and its place in Girdling the World with Friendliness.

All of us were delighted to hear how our W. M. U. Organizations are proving to be a great and untold blessing throughout all the world through the testimonies of many leaders, one boy and several girls.

We learn that three elements are necessary to a worthy friendship—knowledge, fellowship and a common interest. All of our hearts bowed in prayer that we might be more worthy with our friendship with our Master and with all the wide, wide world for which He gave His all.

Frances Landrum.

Miss Mallory brought her address under the subject "W. M. U. Activities That The World May Know". Her report had been printed and passed to the delegates. She said in part: "If the world is to know, we must know the Word of God; do the work of God through study and Personal Service, particularly emphasizing enlistment. We must observe the Way of God through giving and through praying."

The world must be conformed to the Will of God. The Will of God is that none shall perish and that little children shall come unto Him.

Mrs. R. A. Kimbrough.

### SUGGESTED LEAFLETS—Supplement to W. M. S. Program

June—Youth and Christ's Program	Cents
A Cluster of American Beauties.....	3
Christine Miller's Homecoming.....	4
Contribution of W. M. U. to the Religious Education Program.....	4
From the Bluegrass to Shanghai via W. M. U. Training School.....	3
Kom Wai Fong, Doctor?.....	3
Marcellina.....	4
Two Soldiers Under Three Flags.....	2
Where's Mother?.....	3
Pretty Mothers (Dramatization, 16 Girls, 1 Woman).....	5
Seeing the Unseen with W. M. U. (Pageant, 20 or More Characters, W. M. S. and Young People).....	15
Order above from	
W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.	

Mississippi came second in the list of States in Margaret Memorial gifts and was recognized in the W. M. U. Convention. Our State going ahead in gifts and number of Margarets. This lovely banner was given Georgia, who enrolled 314 Margarets.

The beautiful Book of Margarets was presented by Mrs. Burney and special mention was made of the page lovingly dedicated to Miss Margaret Lackey.

We are gratified to know \$19,800.00 in scholarships was given this past year.

The Margaret Fund Watchword for the coming year is found in Ps. 90:17, "Establish thou the work of our hands".

The annual luncheon beautifully planned by Mrs. Clayton of Birmingham, was presided over by the Southwide Chairman, Mrs. Frank Burney. The members of this Committee had the pleasure of meeting and knowing Mrs. Hanna, the Margaret Fund Trustee of Alabama, who has been a member since this Committee. She knew personally Mrs. Frank Chambers and her mother,

Mrs. Waller, and brought interesting incidents from their personal lives.

This year marked the 10th year of Mrs. Burney's service as Chairman of this Committee, and Miss Mallory remembering this, had a lovely birthday cake suitably decorated with candles, brought in and presented to Mrs. Burney.

I am sure we will be happy to co-operate in every way with our State Chairman, Mrs. Nelson, this year and further promote our Margaret Fund work.

Mr. Ned Rice.

The time devoted to the discussion of the Woman's Missionary Training School at Louisville, Ky., was well spent.

The School was established in 1907, and therefore will celebrate its twenty-fifth anniversary next session. During this time it has done a splendid part "that the world may know" of Jesus and His love.

The period was presided over by Miss Carrie U. Littlejohn, the newly elected principal of the Training School. The different phases of this work were discussed by Dr. G. S. Dobbins, Dr. W. O. Carver, Dr. C. S. McGinty, who teach in the school, and Dr. Sampey, President of the Southern Theological Seminary and a lecturer in the Training School.

Without loss in its spiritual power, the Training School is giving special attention to standardizing its curriculum. More than a hundred students took part in the advantages provided this year.

We, of Mississippi, were very pleased to find that Mississippi had sent in a very nice quota of provisions, and we hope that this year besides the fruit cakes we will send in pecans, satsumas, oranges and canned fruits.

Mrs. J. L. Johnson, Trustee.

Pastor W. S. Landrum had a good day at Bude Sunday, having some valuable additions by baptism.

BR

We are glad for our readers to take advantage of the subscription premium offer now being made by The Baptist Record to get the best book in the world outside the Bible. Some are renewing their subscriptions in advance, sending two dollars for the paper and \$1.00 for "Bunyan's Pilgrims Progress". This is a beautiful volume which the publishers themselves are selling at \$2.50. You may get it from us for \$1.00 by sending \$2.00 for your renewal. Or you may get and send two new subscriptions to The Baptist Record, sending us the \$4.00 and the book will be sent you free. Don't wait. Do it now.

BR

You will see in this issue of the Record two brief articles about the Orphanage. The Convention gave the Orphanage the right of way for Mother's Day. But Mother's Day this year came so close to the special efforts to wind up the Convention year well that the Orphanage Board is asking that the Sunday Schools and churches make this special offering for the Home on June 7. This is a small matter for each congregation but it is a matter of great concern to the Orphanage. The institution is in need and a little from every church and Sunday School in the state will supply it. You remember what the scriptures say about pure religion and undefiled before God and the Father. It is to visit the widow and orphan in their affliction and to keep oneself unspotted from the world. You might call for all the scriptures about orphans that members of your Sunday School can quote, on the seventh of June.

BR

"Near the cross  
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form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
of these amounts will cost one cent  
each, which must accompany the notice.

**East Mississippi  
Department**

By R. L. Breland

**A Song That Lingers**  
by Miss Carrie  
principal of the  
phases of this  
S. Dobbins, Dr.  
y, who teach in  
resident of the  
and a lecturer

It was a perfect Spring morning  
when these words came floating over  
the air. The orb of day was just  
peeping over the eastern hills, scatter-  
ing its golden rays over the fields  
which caused the dewdrops to glit-  
ter like diamonds on the grass and  
leaves. A maiden fair, of some  
eighteen Summers, had started out  
to the barn to milk her father's  
cows. Her heart was merry as to-  
morrow was Sunday and she anticipated  
a happy day.

On a neighboring hill a few hun-  
dred yards away stood another  
country home. A youth of some  
twenty-two years lived in that home.  
He also had started, with hoe on his  
shoulder, to the field to his daily  
duties amid the cotton and the corn.  
As the melody of this old song came  
floating in upon the morning zephyr  
on this perfect morning, he  
halted and listened to the beautiful  
echoes of the maiden's charming  
voice as she continued—

"Near the cross, a trembling soul,  
Love and mercy found me;  
There the bright and morning star  
Shed its beams around me."

Never before had this old fami-  
ly song seemed half so sweet to  
the ears of this youth as it did this  
morning as the words wafted their  
way from the nearby hilltop. He  
had heard it before, but the power  
of them were lacking compared with  
the sweetness as he stood and lis-  
tened to the voice. His heart was  
filled and he was delighted. As  
he turned his face to his daily task  
the refrain came again more beau-  
tiful than before—

"Near the cross, O Lamb of God,  
Bring its scenes before me;  
Help me walk from day to day,  
With its shadows o'er me."

As this part of the song faded  
out on the morning air and was  
hushed to silence on the distant

hill-tops, this youth caught the vision  
in fancy of the slender figure and the  
rosy cheeks of the fair-haired lass from whence the melody  
proceeded. With heart all a-flutter he turned to the task of the day  
with fresh hope and love surging in his soul. The sweet refrain and the  
stirring words of the old hymn had  
struck a responsive chord in his youthful heart. Then the concluding  
stanza, like the warbling of a  
mocking-bird, came o'er the air as he listened again—

"Near the cross, I'll watch and wait,  
Hoping, trusting ever,  
Till I reach the golden strand,  
Just beyond the river."

Since that glad day of long ago  
when the refrain of that old, sweet  
song came to him from the hill-top  
hard by, the influence of that moment  
has never left the heart of that youth. He, and the maiden  
fair, have grown older now, but he  
never hears these words but that  
his mind turns back to that fair  
Spring morning and the echoes of  
that song still ring in his heart and  
the face of the fair maiden in fancy  
he sees again. The singer finally  
consented to share the joys and sor-  
rows of that youth, their lives were  
joined not many months after this  
event, and since that happy day  
they have marched on together to-  
wards the setting of Life's sun still  
singing as they go on together—

"In the cross, in the cross,  
Be our glory ever;  
Till our raptured souls shall find  
Rest beyond the river."

—o—

**Blessed Memories**

The Baptist Bible Study Assembly  
met with Coffeeville Baptist Church  
on May 18th. It was considered one  
of the most spiritual and enjoyable  
events so far held. The brethren  
seemed to be in the spirit as they  
studied Acts 21 to 25. The following  
brethren had part in the discussion: S. H. Shepherd, E. R. Henderson, J. R. G. Hewlett, J. W. Hicks, R. A. Cooper, L. E. Roane, W. W. Simpson, C. T. Schmitz. Dr. J. H. Hooks brought a great mes-  
sage on Prayer. Rev. Harvey Gray  
gave splendid Sermon Outlines on  
the lesson studied. At the noon hour  
the lovely ladies of the church,  
aided by others, invited us over to  
the pastorum where a most boun-  
tiful dinner was waiting and to  
which perfect justice was adminis-  
tered. All present, and quite a  
number of the members of the local  
church were present, enjoyed the  
day and were highly benefited. The  
memory of this day will linger with  
us.

**Notes and Comments**

The quarterly meeting of the  
Yalobusha County Association will  
be held with Sylvarena Baptist  
Church, seven miles west of Water  
Valley, next Sunday, May 31st. A  
splendid program has been pub-  
lished. Come over and be with us.

Rev. W. W. Simpson preached at  
Coffeeville and Scuna Valley in the  
absence of the pastor the third Sun-  
day. He preached for Pastor  
Rhodes the fourth Sunday at Elam.  
He has the prospect of a splendid  
future before him. He has some  
idle Sundays yet. His post office is  
Calhoun City.

Rev. Lloyd Grantham, of Burn-  
side, held a tent meeting at the  
cotton mills at Winona last week,  
results not known yet. He goes to  
Louisiana to hold another tent  
meeting this week. He is a very  
busy man, serving nine churches in  
Neshoba County and one in Lou-  
isiana.

Died—Mrs. John B. Wooten, age  
about 75, died at her home in Pitts-  
boro, a few days ago. She leaves  
an aged husband and a number of  
fine children to mourn her going.  
A more extended notice will be  
given later.

Brother Jack Perkins, of Newton,  
will assist as song director in the  
revival at Coffeeville the last of  
June, Bro. J. E. Byrd preaching;  
he will also be in the Pittsboro  
meeting the second week in July,  
the pastor preaching.

Yalobusha W. M. U. Rally meets  
with Scuna Valley Church this week.  
Miss Traylor and Mrs. Ned Rice are  
on the program. We are expecting  
a helpful day.

—BR—

**ATTENDING CHANGSHIH  
QUARTERLY MEETING**

Forty miles to the southeast of  
Kaifeng is Changshih, a walled vil-  
lage of about 5,000 people. Here  
we have a church building that will  
seat 400, and also buildings in which  
we have a men's Bible School; and,  
in another part of the compound, a  
Women's Bible School. There are  
twenty-nine students in the two  
schools.

Changshih is the center of a  
number of smaller out-stations  
where there are groups of Christians  
and inquirers. Each quarter a meet-  
ing is held at Changshih, at which  
time Christians and inquirers gather  
from these outposts. Miss Cox  
makes Changshih her headquarters  
and works amongst all these vil-  
lages.

On Tuesday, April 14, Mr. Ren,  
one of our city evangelists, and I  
left in Miss Cox's car to attend this  
meeting about noon; the car returned to  
Kaifeng. Already quite a number  
had gathered for the meeting. Pas-  
tor Chao, who is in charge of the  
church and Men's Bible School, took  
us in as his guests and treated us  
royally. Tuesday was taken up with  
examination of candidates and other  
church work. Wednesday, Thurs-  
day, and Friday were for the meet-

ing proper. Thursday was the  
largest attendance, when we had  
over two hundred to spend the day.

Quite a full program was carried  
out each day. Mr. Ren spoke at  
the two o'clock hour and Pastor Liu  
and I had the morning services. It  
was inspiring to see the interest  
with which men, women, and chil-  
dren were studying the Word of God,  
hymns, and special courses of  
study. Old men and women as well  
as boys and girls would all give  
themselves at the study hour to  
learning their portion. Early each  
morning a period was set aside for  
devotion when each one took his  
Bible and read or meditated. One  
period was given up to the study  
of hymns. At this time Miss Cox  
with her baby organ would lead  
them in singing old hymns or would  
teach them new ones. Two or three  
of the men had their Chinese flutes  
made of bamboo and would accom-  
pany the organ.

I was especially interested in one  
young man, an inquirer, who learned  
the songs of Zion with ease and  
eagerness. He could carry the tune  
after having heard it just a few  
times. He was especially happy  
one day when he told me his father  
had come ten miles for the services.  
This was the first time that the old  
man had come to services. Of  
course, I had him bring him over  
and introduce him. What a joy it  
was to tell the old man something  
of the love of Christ!

There was another old man in  
whom I was especially interested.  
He said he had found Christ when  
he was 66 years old; now he is 74.  
For these eight years he has been  
praying God to bring his wife and  
son to know Jesus. He is happy  
now that they have both just  
accepted Him. His face beamed when  
he said, "For eight years I have  
been praying and now God has an-  
swered."

One afternoon I walked three  
miles out to the home of an 86-year  
old Christian, one of the standbys  
of the church. His two sons, grand-  
son, and one granddaughter-in-law  
are members of the church and the  
others are all interested. As we  
talked in their little mud hut, the  
daughter-in-law said she believed  
but was too stupid to join the  
church. We explained to her that  
Continued on page 13



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## The Sunday School Department

### SUNDAY SCHOOL LESSON

For

May 31, 1931

Prepared by

L. D. Posey, Jena, La.

Subject: Jesus in Gethsemane.  
Golden Text: Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done. Luke 22:42.

Scripture for lesson study: Luke 22:24-71. Supplemental study: John chapters 14-17.

#### Introduction

Let him who studies this lesson take off his shoes, for the ground whereon he walks is holy.

Going back to the facts given in a recent study, in which it was shown that Jesus was crucified on Wednesday and not on Friday as taught by Rome, and accepted without investigation by evangelical Christians, the date of this lesson was what we call Tuesday night, April 13, but according to Jewish reckoning of days from sunset to sunset, it all occurred on Wednesday, April 14, A. D. 30.

Regardless of exact dates, this was the last night of the life of our Lord before his crucifixion. It contains the institution of his supper; also his wonderful teachings as contained in John, chapters 14 to 17, as well as the incidents of the lesson now before us.

Passing over every thing else, and beginning with the entrance of Jesus and his disciples into the garden of Gethsemane, we have more important facts than we can discuss in a newspaper article.

#### The Lesson Studied

The things that had taken place in that night, and before the entrance into the garden, were so incomprehensible to the disciples, and so bewildering to them, they were watching his every movement, and did so until they found themselves between him and the garden gate, and through which they expected him to pass when ready to return to Bethany for the night. Not till then did they give way to their fatigue, and let sleep settle down over them.

From Mat. 26:36-38, we learn of the separation of the disciples into two groups after they had entered the garden, eight being left near the gate, while Peter, James and John went with him further into the seclusion, but stopped nearly one hundred yards from where Jesus did his praying. It was to these three that he returned after each period of prayer, and found them sleeping.

In this lesson there are many, and important incidentals which cannot be discussed here for lack of space, so let us come at once to the heart of the lesson, which is the agony of our Lord.

From the Bible we learn that Jesus was the Creator of all things, John 1:1-3, and that he was the Lamb slain from the foundation of the world, Rev. 5:6; 13:8; and being God, he knew the end from the beginning, Isaiah 46:9-10; then why the agony? Was he afraid to die? Was he about to fail at this crucial

hour? To answer all these questions with one word is easy; to comprehend the answer, is impossible for finite man. To accomplish the work before Jesus, the infinite must stoop to the plain of the finite, and drink to the dregs the cup of separation from the Father sufficient to cover an eternity of suffering for every lost soul in the world. Stated differently, Jesus must become the embodiment of all sin from the least infraction of the law to the foulest deeds of murder, arson, incest and blasphemy. This must be done in order that all who trust him may be saved with an everlasting salvation. There is but one illustration known to me that can in any way help us to understand what that all means. It is this: Take a woman of the finest figure and the purest life, and reveal to her that within twelve hours she must be reduced to harlotry in its worst and most detestable form, and that without any fault of her own, and you get just a faint glimpse of what the cross meant to Jesus. He was to have all the moral filth of the world imputed to him, and experience separation from his Father, that we may have his perfect righteousness freely imputed to us, and we made fit for companionship with God and all the holy angels who have never sinned. We know this is true. We talk about it, but can no more comprehend it than we can the immensity of space or the duration of eternity. May I repeat: It was the embodiment of sin that constituted the agony of Jesus in the garden and on the cross.

The ministry of angels was the answer to the prayer of Jesus. The cup was not taken away, but grace was given to him to drink it. Thus God always answers the heart cry of his children. He does not always give that for which they cry, but gives that which is even better, grace to do the right way, the Father's will.

#### Practical Truths from the Lesson

While Jesus was enduring the agony of the garden his disciples were soundly sleeping near by. By comparison, the same is often true now. While the pastor is enduring hardships almost unbearable, deacons and others are asleep near by. Now in this, the most crucial hour in all Baptist history, the multitudes are asleep with plenty of money in their pockets to meet the needs of the Lord's work; but they will not be awakened to the discharge of their Christian duty. How lamentable.

While Jesus was in that midnight agony, Judas, who had enjoyed all the privileges of his companionship, was for the puny sum of less than twenty dollars, leading a mob to arrest the Lord of glory. This day, with all the accumulated blessings of Christianity, multitudes of those who have been its richest beneficiaries, are traitors in the camp of the saints and selling their Lord for pleasure, worldly prominence and self. Worse still, many are occupying places of sacred trust and re-

ceiving the emoluments of their offices, but doing all in their power to keep others from believing in the Deity of Christ; teaching that he was only man and not God manifest in the flesh. Ecclesiastically, the tribe of Judas is legion.

Sleeping while they should have been praying, then awakened by the appearance of the mob, the disciples fled, with two exceptions, for their lives. Of these two, Peter and John, Peter followed afar off, later cursing and swearing that he did not know Jesus. And thus always. When Christians neglect their duties, failing to watch for their enemies and praying for strength to overcome them, when the assault is made they take to cover or directly deny their sacred relations, while the cause of Christ is scourged and crucified. But thank God for the Johns who walk calmly by the side of Jesus, always making their attitude known and thereby preventing the temptation to deny him.

Next in place in this study is the part played by the religious leaders. They were ready to violate the law themselves, bribe men to swear lies and commit murder, if thereby they might maintain their official positions. Down through the ages the same has been true. The most hideous crimes have been committed in the name of religion. (Note that I said "religion", not Christianity.) How dangerous to have a form of godliness without the power of it. One great trouble now in Baptist affairs is that such large proportion of church members are strangers to grace, and go the gaits of the world, and will combine to crucify any preacher who raises his voice against their ungodly ways.

Two characters in this lesson other than Jesus, need definite mention. These are Judas and Peter. Let no one think for a moment that in Judas we have a case of fatalism. The determinate counsel and foreknowledge of God in no way interfered with the free moral agency of Judas. He was no more compelled by fatal decree to betray Jesus, than I am to steal or lie. But to the contrary all the conditions about him were conducive to righteousness as they are about me now to make me honest. The lesson for us is the danger of failing to use our opportunities as we should, and some day cross the dead line from which there is no turning back.

In the case of Peter, he first slept, then acted rashly, followed afar off, warmed himself by the enemies' fire and finally swore he did not know Jesus. Our only chance to escape a similar course is to be awake to the conditions about us, constantly praying for grace to sustain us, seek divine guidance in all we do, walk close to the Lord as John did, keep away from the fires built by the enemies of Christ, and from the company of those whose lives conform to the world and not to righteousness.

Padlocked.—The prison visitor was going round the cells, and was asking rather fatuous questions. "Was it your love of drink that brought you here?" she asked a prisoner.

"Lor', no, miss," replied the man, "you can't get nothin' here!"

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## TOO MUCH IS TAKEN FOR GRANTED

—o—

Most preachers these days take too much for granted. They seem to think that inasmuch as the gospel of Christ has been preached for nineteen hundred years, that everybody is familiar with it; therefore, it is a waste of time to be continually preaching and explaining that which has been written and preached so long, and so much. But I want to say that as strange as it may seem a great majority of the people who have lived all their lives under the sound of the gospel are totally ignorant of it, and utter strangers to it. How do I know that to be true? I know it by careful observation. If the preachers do not believe it, let them put it to a practical test. It is true that a real test can only be made by personal interview. I submit one question which will most always bring the test, viz: "Are you saved?" To this question there will be very few positive answers. Some will answer without hesitation "Yes" or "No". But the majority will answer this way: "I hope to be", or, "I am trying to be", or "I believe I am". A man may say, "What is wrong with such answers?" There is nothing wrong with the answers if those who answer these are honest about it. But there is something wrong, and bad wrong with those who answer thus. A man may ask, "What then is wrong with the man, who, when he is presented with the question answers with a doubtful strain, by saying, "I hope to be" or "I am trying to be" or "I believe I am"? It is almost in every case a sure test that he is ignorant of the meaning of salvation and knows nothing of the sure word of the gospel. Why? At the first place when a man says, I hope to be saved, he is unconsciously conceding that he is lost. For if a man has already been saved, why doth he yet hope to be? At the next place, when a man speaks of trying to be saved, he is either consciously or unconsciously admitting that he expects to be saved by his own efforts or merits. And at the third place, when a man speaks of believing he is saved he implies—to say the least—that he is uncertain about it.

Now the truth of the thing is, that God only has one way of saving men and that is plainly set forth in the gospel: "For by grace are ye saved through faith". "It pleased God by the foolishness of preaching to save them that believe". Notice, THEM THAT BELIEVE. Also, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth".

So, when the gospel is set forth and the lost man hears it, and is persuaded that it is the truth: and because he is persuaded that it is the truth, and also because he knows he is lost, and also because he has a desire to be saved, and then believes on the Lord Jesus Christ, by trusting Him personally to save him; or by committing unto Him the eternal destiny of his soul, and thereby receives the Holy Spirit as a witness and is conscious of the fact that he has believed on Christ: then he knows he is saved, because the gospel which he has believed

declares it to be a fact. So, when you ask a man that has trusted Christ to save him, if he is saved, there is no hesitancy. If he has trusted Christ he surely knows it; and if he is uncertain about it, then that is positive proof within itself that he has not. The majority of people do not know what it means to be saved. Some think it is to have a strange, emotional, experience of good feeling. Others think that if they will trust Christ that He will forgive their past sins and help them day by day to live right, so they may be finally saved at last. There are many strange ideas of what it means to be saved. But there is only one right conception of it and that it this: To be saved means that you have believed on the Lord Jesus Christ: That is, you have had an experience of faith when you fully trusted Christ to save you and that He saved you instantly, at that very moment, and that He saved you once for all, for all eternity to come. That not only did He forgive you for your past sins, but made provision on the cross of Calvary to justify you from all sin, past, present and future.

Now I know that is the gospel truth; and I know that a great majority of people do not believe it. And I know why that people are so ignorant of it, and I say it with reluctance; but here it is: The most of our preachers take it for granted that everybody knows it, and do not take time to preach it. The result is that our churches are overflowed with unsaved people.

—J. E. Heath.

—BR—

## A REQUEST FOR PRAYER FOR A REVIVAL MEETING

—o—

It shall be my happy privilege to go to Marks the first Sunday in June to begin a meeting with the Riverside Baptist Church. I would like to say that in this church are represented some of the most choice souls this preacher has ever known. When I think of what an inspiration Judge Lowrey was to this scribe as I served as pastor in this splendid Delta town. I recall how one of the members of the building committee of the First Church there, when we were struggling to build that church said to me one day: Pastor, do you know who I think has made the greatest sacrifice in erecting this building? And I asked who. I was not surprised to hear him say: "Judge Lowrey." Then I think of Mrs. Eavenson, the mother of the faithful pastor at Cleveland, and Mrs. W. W. Powell, and the splendid family of Brother R. M. Boone, who a few months ago, as one of the Lord's faithful preachers, laid down his armor and slipped away to the Father's house, and Mr. G. A. Cox, the chancery clerk of the county, and his splendid wife, and the Phelps family, my dear good friends, and Dr. C. A. Covington and his good family, and the Guytons, and many others whom I would like to mention, but time will not permit me, as fresh as they all are in my memory. It will be an inestimable pleasure to see and be with the splendid folks of the other Baptist church, and my good friends of the other churches of the town.

I have never been more anxious about any revival engagement I

have ever had than this one, and am asking the Record for this space to ask my friends and brethren over the state to remember us at the Father's throne at this time.

Prayerfully and hopefully,

—C. T. Johnson.

—BR—

A CORRECTION  
By W. A. McComb

—o—

A few issues ago there appeared in The Baptist Record a statement that Dr. J. R. Hobbs, pastor of the First Baptist Church of Birmingham, Ala., and general chairman on arrangements and entertainment of the Southern Baptist Convention, meeting in that city, was ordained by Little Bihalia Baptist Church in Copiah County, Miss.

Dr. J. R. Hobbs was ordained by the Crystal Springs Baptist Church in Copiah County. The writer was his pastor and Bro. Hobbs was at that time a student in Mississippi College and student supply pastor of Little Bihalia Church. It may have been that Little Bihalia Church asked for his ordination.

Dr. W. T. Lowrey, at that time President of Mississippi College, preached the ordination sermon. The ordination took place on the first Sunday, which was the first day of January, 1901, and thus Dr. Hobbs was ordained the first day of the week, the first day of the month, the first day of the year, and the first day of the twentieth century, by that great church which is characterized for making great pastors.

It was the concensus of opinion that Dr. Hobbs and his well organized committee handled the recent meetings of the Southern Baptist Convention with a master hand.

Dr. Hobbs is pastor of the old First Church of Birmingham, that has 2,800 members and is one of the outstanding churches of the South.

We agree with The Baptist Record that Mississippi is proud of her distinguished son. His modesty and self effacement were as manifest as his outstanding ability as chairman of the general committee on arrangement and entertainment of the great Convention.

Flora, Miss., May 22, 1931.

—BR—

## COFFEEVILLE'S COFFEE

—o—

There is more than coffee in Coffeeville but there is a very excellent brand of coffee served by the ladies of the W. M. U. of Coffeeville Baptist Church. At least that was the verdict of all the visitors who heartily partook of the bountiful repast that was served by them at the noon hour Monday, May 18th. In keeping with the coffee was a heaping-up plate of baked chicken and all accessories, tapered off with snow-crowned pies and strawberry short cake. It was a feast for a king and served in the attractive pastorium hard by the church building. A goodly group of pastors and laymen of the Grenada Pastors' Conference did themselves no little harm in partaking of it. Patterson and Metts and a few others missed the treat of their lives.

The spiritual feast within the church that day was not one whit behind the feast in the home. We had a most helpful discussion of Acts 21-25; a warm, strengthening

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sermon on "Conditions of Answered Prayer" by Rev. J. H. Hooks, and a gleaning of seed thoughts for sermons, gleaned from the five chapters, by the writer.

Everybody called it a good day. Our conferences grow better and better and the fellowship becomes sweeter and sweeter. Paul seems to walk in our midst as we follow him in his bonds. Our next meeting will conclude the study of the Acts. Watch for the program and "come thou with us".

—Harvey Gray.

—BR—

## A TRUE SERVANT OF JESUS CHRIST

—o—

I notice that Brother H. C. Clark has resigned as pastor of County Line and Pilgrims Rest Churches. I want to say this is an opportunity for some pastorless church, or churches to secure one of the most faithful preachers as pastor I have ever known. I have been associated with him in the Lord's work, and my experience with him led me to observe two characteristics in him as the Lord's servant, which should commend any preacher to his brethren; he does not wait until the usual revival season to be enthusiastic about winning souls; it is not an unusual thing for this man of God and his noble wife, to covenant together to pray for the salvation of souls in their regular services of the churches, and they are seldom disappointed. And the other characteristic of his work, he makes every effort reasonably possible for the growth and development of the church he serves, and always leaves the church more thoroughly enlisted in the Lord's work than he finds it. Brother Clark's work in the Kingdom is greatly augmented by the support given him by his splendid wife; she is a woman of prayer and deep consecration. I would like to say, I am writing these words seeking to be helpful to the Lord's work and not at the suggestion of any living person, for I feel that any church will be fortunate in securing these servants of the Lord as leaders in the Master's work.

—C. T. Johnson,  
Clinton, Miss.

## The Children's Circle

Mrs. P. I. Lipsey

BIBLE STORY No. 22: May 28th  
The Raising of Lazarus: John  
11:1-45

Jesus had three dear friends, Mary, Martha and Lazarus, two sisters and a brother, who lived at Bethany, about two miles east of Jerusalem. One day, Jesus heard by message from the sisters that Lazarus was sick. "He whom thou lovest", they called their brother, knowing that Jesus would want to come. But He returned a message to them, saying that the sickness was not unto death, but would be for God's glory. He could see the end from the beginning. He loved His three friends, and wished them to have part in the glory of God, so He waited two days where He was, before He told the disciples that they would go back to Judea. The disciples knew that His enemies had tried to stone Him, and they asked if He were going back there. He replied that as long as the time appointed by His Father for Him to stay in the world, continued, as long as there was work for Him to do, He was safe, and they were safe with Him. Also, He told them He must go to waken Lazarus, who was asleep. The disciples replied that there was no need to go into danger, if the sick man were so much better as to be asleep, so Jesus had to tell them that He was asleep in death. Thomas, and probably the others, felt that their Lord would almost surely be killed, but He said that they would go, and die with Him. When they got to Bethany, they found that Lazarus had been buried four days, so it is probable that he died the day the sisters sent the message. Martha heard that their dear friend was nearly there, so she went to meet Him, saying sadly as they met, "If you had just been here, it wouldn't have been necessary for my brother to die. But if you ask God, won't He give you what you ask?" Jesus replied, trying her faith, "Your brother is going to rise again", to which she replied that she knew he would at the resurrection time, when all would rise. Jesus told her that the power of the resurrection, and of eternal life, was in His hands, and she said that she believed that He was the Christ, the Son of God. Then she went quickly to bring Mary to see the Lord, and when Mary came, she also said, weeping and falling at His feet, "If only you had been here, Lord, my brother would not have died". Jesus was distressed at her grief, and as they went to the tomb, He also wept. The Jews thought that He who had opened blind eyes might have prevented the death of this man whom He loved so much, which was true. When they stood before the tomb, which was a cave, Jesus asked that the great stone in front of it be taken away, but Martha, whose thoughts were still of the earth, said that the body must be decaying, since he had been dead four days. Jesus told her He would show her the glory of God, and then He thanked His Father for the blessing that had not yet been given, and then cried with a loud voice, "Lazarus, come forth". And Lazarus came forth, alive, tho' wearing the garments of the dead. "Untie his grave-bands, and set him free", said Jesus. What a time of joy this was for Mary and Martha as this was done! Many of the Jews also believed on Him, tho' some went to report the matter to the Pharisees.

—o—

My dear Children:

You just can't imagine how sleepy and dull I've been since we got back from Birmingham two days ago.

You know, country folks are that way when they visit a city and go all day long and part of the night. But it was a beautiful visit, with gracious entertainment in the home of dear kin people, a good and helpful Convention meeting, and enjoyment of the beauties of the city itself. One pleasure was going to the W. M. U. Headquarters in the Comer Building, where kind young women took us from room to room. Another was a visit to a great business plant, equipped with every arrangement and improvement for efficiency, and for the comfort of the workmen. Our conductor was the owner, and when we had enjoyed the tour of inspection, there was another pleasure in dainty and delicious sandwiches, with the refreshing drink which the plant produces.

There were lots of babies and little children at the Convention, perhaps because the fathers and mothers could not go unless the kiddies did. The baby that impressed me most was a tiny tot perhaps six weeks old, maybe (but we don't think so) two months. He was in a little basket on his young daddy's arm, everything about basket and baby spotless and clean and sweet! I suppose he was the youngest delegate.

As I expected, I met a few people whose children were members of our Circle, and that was pleasant, too.

With much love,

Mrs. Lipsey.

—o—

Meridian, Miss., May 15, 1923.

Dear Mrs. Lipsey:

I sure do enjoy reading the Children's Circle. This is the first time I have ever written you. I am 12 years of age. I am in the eighth grade at school. I have been living with my Grandmother and Grandfather ever since I was a little baby. I sure do enjoy being on the farm where I can have fun. I hope you will print this. I will try and write again.

Annie Williams.

Do you like to see things grow, Annie? This fine rain makes flowers and vegetables look good this morning. Perhaps you have a little garden of your own. Come again.

—o—

Harperville, Miss., May 19, 1931.

Dear Mrs. Lipsey:

I think this is the first letter our Sunbeam Band has written you. We have fifteen members enrolled and a good attendance at each meeting. We meet twice a month, on Monday afternoon after Brother Street preaches on Sunday. We are enclosing 25 cents for the Orphans, and maybe we can send more next time. Lovingly,

—o—  
Harperville Sunbeams.

This is the sort of letter that sets Orphans to singing—and others too. You are following the Scripture which says, "But to do good and communicate forget not, for with such sacrifices God is well pleased". I am sure you are enjoying all your meetings and work.

BR

### BOGUE CHITTO

The Bogue Chitto Baptist Church has completed plans for Home Coming Day, which will be observed on the 31st of May. Services will begin at 10 o'clock that morning and continue throughout the day, with an hour or more for dinner and to renew acquaintances at noon.

All ex-pastors and ex-members are invited to enjoy this day with us, and especially do we urge present members away from home to be present.

### SACRED HYMNS

Article V

Jack Perkins, Newton, Mississippi

—o—

After the Reformation the development of hymnody in Great Britain was retarded by the example and influence of Geneva. But soon Morat came to Geneva with his psalms which were at once perceived to be a power on the side of the Reformation. About this time Calvin, who was then organizing his ecclesiastical system, settled in Geneva. He rejected the hymnody of the breviaries and fell back upon the idea that whatever was sung in churches ought to be taken from the Scripture. So he adopted Morat's Psalter. This action distinctly marked the line of division between music of the Roman Catholics and that of the Protestants.

As a result of the Geneva experience, England produced what is commonly known as the Old Version of the Psalms. This movement was begun by Thomas Sternhold. In 1551 a second edition of the Old Version appeared in which John Hopkins was associated with Sternhold.

When Queen Mary came to the throne and sought to restore Catholicism, a number of refugees sought safety in Geneva. These refugees published in 1556 a service book containing a large number of choice hymns. On the accession of Queen Elizabeth this Geneva service book was at once brought to England. In 1652 the service book, which brought Luther's hymns into England, and the Old Version were combined and appeared as the first edition of the Completed Old Version. This Completed Old Version had a great influence on Scottish hymnody which was flourishing at this time.

In 1696 a New Version was endorsed by William III, and soon was in use throughout the entire English Episcopal Church. But much was sacrificed with the going of the Old Version. English psalmody reached its climax with Watts. Yet some very valuable hymns were contributed by Wesley, Cowper, Newton, and Montgomery. Many of the hymns of these late writers were included in the New Version which soon made its way into America.

In America psalmody has gone through some very rational and deleterious changes. In fact, we have only a few hymns now in common use to which the word psalm might properly be applied. Our church hymns have become so popu-

larized and "metricalized" that we sometimes wonder, even when we hear the choir singing, if we are in the house of God. But I'm happy to say we have come, or are coming to realize our situation, and have begun to turn toward those old time hymns where we can find spiritual food, and a channel through which we can adequately express our spiritual emotions.

"Music is God's best gift to man, the only art of heaven given to earth, the only art of earth we take to heaven."—Landor.

BR

Brevity is the soul of modern journalism. A budding journalist was told never to use two words where one would do. He carried out this advice in his report of a fatal accident in the following manner:

"John Jones struck a match to see if there was any gasoline in his tank. There was. Age sixty-five."

*Healing of Humanity's  
Sunbeam Story*

A True  
Hospital  
Story

REPORT FOR APRIL, 1931

Number of patients	528
Days of service	3,459
Free days	332
Part free days	282

#### Income:

Gifts	164.00
Program	2,246.00
Operation	27,170.07

10:50  
\$29,580.07

#### Expense:

Operation	\$20,548.70
Cost of Charity	2,733.90
Equipment	43.00
Paid on debt	3,843.76

11:00  
\$27,169.36  
1:15  
Surplus

	2,410.71
	\$29,580.07

*Louis Brink*

SOUTHERN BAPTIST  
HOSPITAL

New Orleans, Louisiana

## MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,  
Hattiesburg, Mississippi.

## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### PROGRAM

Eleventh Annual District B. Y. P. U. Convention

Theme—My Life For Him  
Song—"I'll Live for Him"

First Day Afternoon

3:00—Praise Service.

3:20—We Welcome You—Because!

3:25—We Came for, and hope to leave, a Blessing.

3:30—Words from the President.

3:45—Special Music.

3:50—A Message from Russia.

4:30—Registration and Home Assignments.

6:30—Supper—Fun.

### Evening

7:30—Praise Service.

7:55—Devotional Period.

8:15—Numbering the Crowd.

8:30—Special Music.

8:35—Special Address.

9:25—We Part 'til 8:30 in the Morning.

Second Day Morning

8:30—Praise Service.

8:45—Instructions in using the Bible.

9:15—Talk—My Life for Him in My B. Y. P. U.

9:25—Talk—My Life for Him in My Association.

9:35—Talk—My Life for Him in World Wide Missions.

9:45—Address—The Practical Side of Missions.

10:15—Question and Answer Period. Testimonials from Tithers. Distribution of Literature.

10:50—Rest Awhile Song. Special Music.

11:00—Memory Work Contest—Juniors.

11:15—A Message from Russia.

12:00—Appointment of Committees. Lunch.

### Afternoon

1:15—Praise Service.

1:30—Sword Drill Contest—Intermediates.

1:45—District Leaders Message— "Missions Vitalizing Leadership"

2:05—Play. 2:30—Special Music.

2:35—Special Address.

3:15—Will you join the Tithers Band?

3:25—Banners and Loving Cups Awarded.

Report of Committees.

3:30—Home Again.

You can stay to the end and then drive to any part of the district by dark.—Let's Stay Through!

### PROGRAMS DEDICATED

These programs are affectionately dedicated to some of our Foreign Missionaries from Mississippi, most of whom have served us in these District Conventions in past years.

### The Program For:

District One—Dedicated to Rev. and Mrs. H. M. Harris, Missionaries to Interior China for a number of years. Now living in Clinton, Miss., where Bro. Harris serves as member of Mississippi College faculty, Bible department.

District Two—Rev. and Mrs. Ira D. Eavenson, Missionaries to China for some years, now living in Cleve-

land, Miss., where Bro. Eavenson serves as pastor.

District Three—Rev. and Mrs. J. H. Ware, Missionaries to Central China. Still representing us there.

District Four—Rev. and Mrs. J. E. Wills, Missionaries to China for some years. Now living in Newton, Miss., where Bro. Wills serves as pastor.

District Five—Miss Juanita Byrd, representing us in China since August 1929.

District Six—Rev. and Mrs. H. P. McCormick, Missionaries to Africa. Still representing us there.

All of these are brave soldiers of the Cross. Those who are in the home land are not here of their own choosing. They too, would be on the Foreign field except for circumstances over which they have no control.

### INFORMATION

1. The Convention will open promptly at 3:00 o'clock the afternoon of the first day.

2. A registration fee of 25c for Juniors and 50c for all others will be asked. Host church excepted.

3. Entertainment is furnished free by the host church.

4. Three contests are planned for each Convention:

Associational Map Contest by Seniors.

Sword Drill Contest by Intermediates.

Memory Work Contest by Juniors.

5. A banner will be given to the Adult or Senior Union making the best record on the following points:

Percentage of Union attending the Convention.

Percentage bringing a Bible.

Percentage in Loyalty to sessions of Convention.

A banner will be given to the Intermediate or Junior Union making the best record on the above three points.

A banner will be given to the church having the largest number of miles to its credit. Every person coming from the church will count in this. Pastors count double mileage.

Two Loving Cups will be given in District Two: One to the Union having enlisted largest number of its possibilities; the other to the Union which has the best record from June 1st, 1930, to June 1st, 1931, in Attendance, Bible Readings, and Preaching Attendance.

6. Conventions Meet:

Baldwyn, June 2-3.

Ackerman, June 4-5.

5th Ave., Hattiesburg, June 9-10.

Columbia, June 11-12.

Magee, June 16-17.

Indianola, June 18-19.

### PERSONNEL

Rev. Oscar Autritt was born in Russia, received first religious training as Roman Catholic, converted and joined Baptist church in Lodz, Poland. Received theological training in Colgate-Rochester Divinity School, Rochester, N. Y. He speaks

in each Convention.

Dr. J. T. Henderson, Executive Secretary, Baptist Brotherhood of the South, speaks in Districts Three and Four.

Dr. J. B. Lawrence, Executive Secretary of our Home Mission Board, will speak in Districts One and Two.

Dr. J. W. Beagle, Superintendent of Missions, Home Mission Board, will speak in Districts Five and Six.

Dr. R. B. Gunter, Corresponding Secretary Mississippi Baptist Convention Board, will speak in Districts One, Two, Three, and Four.

Dr. P. I. Lipsey, Editor of The Baptist Record, will speak in Districts Five and Six.

### Greenville B. Y. P. U. Department Grows

Director Denman, who is also President of District B. Y. P. U. Convention No. 2, reports progress in their work in Greenville. Their Junior and Senior unions have been divided, giving them a total of NINE unions now with steps toward the 200 enrollment mark. He claims that the MONTHLY COUNCIL means everything to the progress and success of the work and they observe it regularly and religiously.

### Forkville Reports Progress

At the last meeting of our B. Y. P. U. in Bethlehem Church new officers were elected. Mr. Otis Baker was elected as president. Mr. Baker is an interested worker in B. Y. P. U. and will make the union an efficient leader. The other officers elected were: Vice-president, Cleo Moore; secretary, Louise Walker; pianist, Edna Mae Beavers; chorister, Mattie Bell Beavers; B. R. L. Bloomie Duncan; reporter, Clotilde Irby; group captains, Estelle Sims and Nellie Baker. An interest in the prayers of all B. Y. P. U.'s in the state is asked as we go forward in our work.—Reporter.

Note—This splendid union cooperated last week in the simultaneous study course in Scott County. It was the pleasure of the State B. Y. P. U. Secretary to speak to them in connection with their study course on Monday evening. He found them to be an interested, capable group of young people and commends their fine spirit to others.

### Story Hour Material

Some time ago we stated in these columns the fact that the B. Y. P. U. Department of the S. S. Board had arranged for "Teachers Book

for Age SIX, Graded Series", to carry material for the Story Hour in the B. Y. P. U. Department. Leaders of these Story Hour groups will find this book carries several stories for each week's work that will be adequate. Order from The Baptist S. S. Board, 161 Eighth Ave. N, Nashville, Tenn.

—  
NEXT WEEK—BALDWYN AND ACKERMAN! DON'T FORGET!  
—

Continued from page 9  
we are all objects of God's love and may all love and accept Him. Before leaving we prayed together. The next morning the cart drawn by an ox and a donkey brought the whole family, including that woman in to the meeting.

In the homeland at our big meetings, the members take baskets of good things and it is a treat to gather around the large tables under the trees to eat and talk together. Here at Changshih it is interesting to see how they manage the noonday meal. In the first place a collection is taken up for providing a cook, fuel, bowls and chopsticks. A kind of gruel and two kinds of very cheap vegetables, turnips and cabbage, are provided for all. Each person brings his own bread, and if he wants meat, he must also bring it himself. A half hour before the meal is served, large retainers for steaming bread are put out in the yard and each person who wants his bread hot will come and put it in the steamer. It reminded me of a patch work quilt with the different colors and shapes of bread. I asked if there was no danger of getting things mixed, and they said, "Oh, no, each one knows his own bread".

At 3 o'clock on Friday Mr. Ren and I left on two wheelbarrows for Weishih where we have an outstation. There we spent the night and left next morning with the pastor's wife and two children in three rickshas for Kaifeng. The day was cloudy and cold and the wind blowing directly in our faces. We went into our bedding and got out some wraps and threw a heavy quilt over us, face and all. By three in the afternoon we had covered the 26 miles to Kaifeng.

The two main impressions of the trip were, first, "the harvest is great"; and, second, the cry that came from all of the evangelists, "the laborers are few". Will you not pray the Lord of the harvest to send forth laborers? W. W. Lawton.

## Blue Mountain College

Blue Mountain, Mississippi

Fully accredited. Member Southern Association of Colleges and American Association of Colleges.

Summer session opens June 2nd. Enrollment in summer of 1930 was 363. Write for announcement of courses.

Books are now open for registrations for the regular session beginning next September. Room fee of \$12.50 engages place in regular boarding department or self-help department. New catalogue on request.

Lawrence T. Lowrey, President.

## NORTH CHINA MISSION

You will be glad to know that the Spirit of the Lord continues to work in our midst in the conviction of sin and in the salvation of the lost. For the past five months we have been having a revival on our field during which time many souls have been saved and Christians revived and built up in the faith. I have never seen anything like it. Such deep conviction of sin and such longing on the part of those cleansed for holiness and fruitbearing. Many preachers and teachers who had never really known the experience of regeneration have been saved and are being used in leading the lost to Christ. Our pastor, a dear man, who was born again about five years ago and who has been used, in a measure, of the Lord, had never known what full and complete surrender was until just a few days ago when he had a wonderful spiritual experience. He burned the last bridge behind him and laid himself unreservedly on the altar for service. He has been busy purging out the old leaven, by confessing sins of the past and making things right with those whom he had wronged. I think I have never seen a happier person than he is now. It is a joy to work and pray with him. His recent experience has been a great help to me in making me more hungry for the deeper things in Christ.

Our local Association met with one of the country churches this Spring and the Lord was with us in Power. At these meetings a minimum amount of time is given to business and the rest to Bible classes and general preaching. Dr. W. B. Glass of Hwanghsien was with us this time and did the preaching to the whole body twice daily. It was a treat to listen to this man of God as he preached with Power from day to day. There are signs of a general revival in many places throughout China. I am wondering if the time is not ripe for a great ingathering of souls such as has never been seen in China before. For more than one hundred years missionaries have gone up and down the land sowing seed. Many of them passed on to their reward without having seen much fruit as a result of their labors. I wonder if we are not now being privileged to reap largely from their sowing. We are seeing the drops of blessings, but won't you join us in prayer for the showers that I feel the Father is wanting to give us? We appreciate more than we can tell these helpers in prayer.

At every church and outstation on our field there are numbers awaiting baptism just as soon as we can get around to do it. These wonders of His Grace are "not by might nor by power, but by My Spirit, saith the Lord". You are helping to bring about the revival by yours prayers. Do continue to hold us up daily before a Throne of Grace that we may be only empty vessels meet for the Master's use.

May His richest blessings rest upon you in all you do for Him, is my prayer.

Yours in His service,

—John A. Abernathy.

P. S.—I have a Chinese friend who is ill with T. B. who asks me

to tell you that he would like to take orders for Chinese curios to assist him with his expenses as he fights the battle for health. His name is Mr. C. T. Wu, Methodist Mission Taian, Shantung China. He is a University graduate and writes and speaks English well.

—BR—

TO SEE OURSELVES AS OTHERS  
(THE CHINESE) SEE US

—o—

As the Chinese people grow into national consciousness and as a nation are more and more taking their place in the affairs of the world, they are naturally feeling the discrimination that is being made against them by different nations. In some cases distinctions made are unfair and unjust. One of the big difficulties is that people do not distinguish between Chinese of different classes, but treat all alike. There are, of course, Chinese in China and America who are not worthy of the highest respect and consideration which others of a better class should receive, just as there are Americans and others in the port cities of the Far East and other places who are a disgrace to the people of the country from which they come. But those of us who come in touch with the better classes of Chinese are grieved to hear constantly of unfairness and injustice which Chinese both as a whole and as individuals receive in various parts of the world.

Those of us who hail from the United States of America are unable to do much toward bringing about better conditions in this respect in other nations, but we crave for the Chinese and for our own land that there exist the most cordial relations between the two countries. Chinese regard the United States as their best friend, but relations could be made even better if certain matters regarding immigration of Chinese into the United States and treatment of Chinese after reaching there were cleared up.

It is true that at this time missionaries and others of various nations are being held captive by communistic and other lawless bands in China, but neither the Chinese people as such, nor the government, are responsible beyond their ability to give protection. These people are being held in parts of the land which are in turmoil and overrun by bandits and communists. These communists are backed up by Soviet Russia, and, it is claimed, many of the crimes they are committing are to intimidate the Nanking Government and, if possible, bring complications between China and foreign powers. It turned out that the Nanking outrages three years ago were committed for the same purpose.

The communistic elements in China and Russia are all working against Chiang Kai-Shih and the Chinese National Government. So we should not be too severe in condemning the present government in China for lack of protection of foreigners in China. Many missionaries prefer to undergo the danger rather than leave their work. On the other hand we should remember that we of the West are far advanced over China in Christian knowledge and therefore have a responsibility to give vastly better

treatment to all who come into our borders.

When we take into consideration that the Chinese who enter our land are representatives of about one-fourth of the population of the world, a people who are just coming into national consciousness and desiring a place under the sun, we should as a civilized people give due consideration to them in all relations which look to the best, most cordial understanding between the two nations. With these thoughts before us the writer would draw the reader's attention to the fact that these matters are being widely discussed among the Chinese in their newspapers, magazines and numerous books, which are simply flowing from the presses of China.

Among these was recently an interesting article in the China Weekly Review of Shanghai, an American newspaper read by probably more English-speaking Chinese than any other paper published in the Far East. The writer discusses at length adverse treatment of Chinese in all parts of the world. Your readers will be interested to see what he has to say about the treatment of Chinese in America. We are unable to say whether all his claims, or conclusions, are absolutely true to facts, but what he says is worthy of consideration by Christian people of the United States.

"Lastly, even China's friendliest friend does not welcome our Chinese. The recent two cases of Kiew Check and Leung Siu-hai against Douglas Jenkins, American consul-general at Canton, is a splendid example of America's desire to prevent Chinese from entering America, when Mr. Jenkins, without assigning any reasons whatever, arbitrarily turned down the applications of two Chinese merchants intending to enter America for the purpose of trade and business. We understand also that the local American consular officials take upon themselves to quiz prospective Chinese students applying for visas to pursue further courses of studies in America. Students are orally examined by an American official who appears to be the sole judge of the student's fitness to enter an American college. In most cases, Chinese students do not converse fluently in the English language, and the examining Consul comes to the conclusion that the student may not go to America until he has mastered the English language in spite of the fact that the student possesses letters and documents from a recognized American college that he would be admitted on his arrival in America. Mr. Cunningham, the American Consul-General in Shanghai, refusing to give a passport to a Chinese lady who was graduated locally, to study in an American university, demanded that a knowledge of English must be supplied by an American teacher. How absurd this is!

"The Chinese Exclusion Law was passed in 1882, amended in 1884 and further patched up in 1924 for the more effective purpose of excluding Chinese laborers, but teachers, students, travellers, professional men and merchants were not exempted from the provisions of this law. From 1890 onward, much prejudice was shown by American judges and

courts against Chinese immigrants. The most absurd judicial interpretation was unfolded to check the entry even of merchants and students into America. Almost every Chinese is classed as a laborer.

"A Chinese student who works in a summer resort in Florida during vacation to earn extra pocket money is regarded as having lost his status as a student and is to be deported to China. A Chinese proprietor of a good-sized restaurant in New York City loses his status as a merchant when he goes to the kitchen to give a hand to the cook in peeling a few potatoes. He must be deported to China because he is no longer a merchant, having lost that status by going to the kitchen to do manual work. A Chinese actor is regarded as a laborer according to American law, and therefore he may not enter the United States.

"There are numerous kindred cases in which merchants and students are denied entrance into America. The operation of the Exclusion Law has been interpreted by subservient and biased American judges to include all Chinese persons, no matter whether they are natives of China or subjects or citizens of other countries owing no allegiance to China. A Chinese born in England comes within the provision of the Exclusion Law. A Chinese person working for himself beyond the scope of his business is a laborer and is therefore shut out by the Exclusion Law. A Chinese person born in Hong Kong after its cession to Great Britain and owing no allegiance to China is regarded as a Chinese and is barred from entering the United States by virtue of his race. Once a Chinese, always a Chinese is the American slogan. The American principle that a man has the inalienable right to migrate and change his allegiance does not apply to a person of Chinese descent. It is only applicable to the white man and the African Negro according to American judicial interpretation. Chinese are not eligible to become American citizens by naturalization. Thus is American discriminatory and racial prejudice against the Chinese made evident!"

As stated at the beginning, not all Chinese are desirable as citizens in the United States, just as more people of our land are unworthy as citizens of any country, but we who have lived in China for years and realize the real worth of the better class of Chinese crave that they may receive just consideration from our government. We will do well to maintain the good feeling which the Chinese hold toward us at this time, namely, that we are their best friends and may be depended upon as such.

—Chas. A. Leonard.

—BR—

## FIFTH SUNDAY MEETING

—o—

The Baptist churches of Grenada County will hold a fifth Sunday meeting with Providence Baptist Church, thirteen miles east of Grenada. The program for the meeting has been built around the idea of enlistment. Prof. O. D. Spratlin, Superintendent of Gore Springs Consolidated School, will discuss "Every Church Building a Good Sunday School". Dr. R. B. Gunter will



Chinese immigrants judicially interposed to check the merchants and students. Almost every man as a laborer, a student who works in Florida during extra pocket money, having lost his status is to be deported. Chinese proprietor of a restaurant in New York status as a member to the kitchen the cook in peeled. He must be because he is not, having lost that to the kitchen to. A Chinese actor laborer according and therefore he United States, numerous kindred merchants and students entrance into the nation of the Ex- ten interpreted by biased American all Chinese per- whether they are subjects or citizens owing no al-

A Chinese born within the pollution Law. A king for himself of his business is therefore shut out of the Law. A Chinese leaving Hong Kong after its Britain and owing China is regarded as barred from States by virtue of a Chinese, al- the American slo- in principle that inalienable right to give his allegiance to the person of China only applicable and the African American ju-

Chinese are come American nation. Thus is history and racial Chinese made

The first years of the Baptist Bible Institute have been strikingly similar to those of our great and beloved Southern Seminary. Stalwart leaders realized the importance of such an institution and continued to urge its founding, though many said it was unnecessary. After three years, 1856-1859, the seminary was begun, and the institute had the same experience from 1914-1917. Both institutions were crippled by a disastrous war following their opening, and New Orleans brethren have had to say somewhat as those in Greenville, "The seminary may fail, but we will die first."

At Russellville in 1866, at Memphis in 1867, at Baltimore in 1868, the seminary made emergency appeals to the Southern Baptist Convention, and so uncertain was the outcome that Dr. Broadus, in response to the invitation of Eutaw Place Church and to the advice of Dr. Boyce, almost yielded, though he had refused Richmond First Church and flattering offers from Brown and Newton and Crozer. Institute faculty members have even this year said no to invitations which

beginning, not able as citizens, just as more are unworthy as worthy, but we who for years and of the better have that they consider from will do well to bring which the is at this time, in their best depended upon

A. Leonard.

MEETING

of Grenada fifth Sunday ence Baptist east of Gre- for the meet- sound the idea D. Spratlin, Springs Con- discuss "Every Good Sunday Gunter will

offered places of service and financial relief.

An acute situation arose in Louisville in 1879, when Dr. Crawford H. Toy, after ten years of service, left the faculty because of his views regarding the supernatural in the Bible. Entreaties and tears and prayers were of no avail, and the brilliant student with true nobility resigned when he was convinced that his theological views were in part at least contrary to those on which the seminary was founded. For similar reasons the institute trustees, at their annual meeting in January, took action releasing Dr. James E. Dean, who was completing his tenth year of teaching.

In the very next year, 1880, ex-Governor Joseph E. Brown of Georgia made a princely gift of \$50,000 to the seminary. Mr. Joshua Levering says, "Thus the seminary, by this God-sent act of generosity, was lifted from its valley of uncertainty to a mountain top of assurance. This gift guaranteed the perpetuity of the institution, and from that time contributions came in more freely." Trustees and faculty and students are praying and believing that somewhere God has a faithful child who will forever write his or her name in the hearts and history of Southern Baptists by an assuring and a challenging gift to the Baptist Bible Institute.

In these two years of our "Emergency Appeal" we have paid on indebtedness \$107,557.00, and we now owe \$200,000.00 in bonds and \$73,900.00 second mortgage. August 1st there will be due \$8,401.75 interest, and a balance of \$10,000.00 on the \$25,000.00 note signed in January by trustees and New Orleans friends. This had to be done to keep the institute from defaulting on its bond payment. The bankers are most dissatisfied with the repetition of this necessity, and such a requirement should not be thrust upon the credit of those who serve as trustees for Southern Baptists. Interest comes due August 1 and February 1, and \$30,000.00 in bonds must be met February 1. We entreat Southern Baptists to take most positive steps this year toward relief from this grinding and crushing and crippling burden.

Southern Baptists believe in training for Christian service and they believe in missions. The Baptist Bible Institute is both a training school and a missionary force, and these two are so united that one cannot be featured without including the other. Happily for our Baptist cause and for those who so sorely need the gospel message, the institute is located in New Orleans. Romanists in their wise foresight have fortified their work in this "city of destiny." The archbishop of the Catholic province of Louisiana, Alabama, Mississippi, Texas, Arkansas, Oklahoma, and western Florida, lives in New Orleans, and even during this time of depression these faithful and far-seeing Catholics are right now planting and building great churches and hospitals and schools and seminaries in New Orleans and in the Gulf coast territory.

Negro Baptist pastors are along with us beginning to realize the enormous gains being made among their people by Romanists. One of

## CAMP SAPPHIRE A SAFE PLACE FOR YOUR BOY

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the supreme opportunities which Southern Baptists now have is represented by the Bible Institute and the work which its faculty and students are going in classes taught for Negro preachers, in training schools for Negro churches, and in giving the gospel message to the Negroes on the streets and in the parks and elsewhere. Many of those who are saved in the services are Negroes, and the growth of Baptists reported in our city does not include the Negro churches.

What a record the fourteen years of the Baptist Bible Institute have to relate! Brethren Gambrell, Purser, Edwards, Lipsey, Christian, Dodd, Holt, Gray, Crutcher, Lawrence, Mahon, Terry, Webb, Robertson and others when praying and planning for a training school hardly even longed for such property as Newcomb College, and it is scarcely to be believed that they expected such gains in this short time. The growth in churches, in membership, in mission stations, in property, in good will centers, in rescue work, in activities, in position, and in morale, is little short of miraculous. No wonder the school and its work have such a great place in the hearts and prayers of Southern Baptists!

The New Orleans Depository of the American Bible Society distributed last year 170,598 volumes (Bibles, Testaments, Gospels), and through financial help given by our Sunday School Board, the Bible Institute gave away most of these volumes. At one time the institute bus left the depository with 12,350 of these in nine different languages. Counting six days a week and nine hours a day there was distributed in the New Orleans district one volume each minute for the year. God's Word will not return unto him void.

In its brief history the Bible Institute has already sent out its preachers and its church workers and denominational leaders all over our own land, and has its representatives as far away as Chile and Argentina and Brazil and Africa and India and China. Many of the present student body are definitely planning for home and foreign mission fields, and this year as a result of the wonderful "railway prayer meeting" (returning from the Atlanta Student Conference), the students have given and secured funds for sending out one of their number as a new missionary to China.

The work among the many nationalities in New Orleans shows most

gratifying progress. Spanish and French and Italian congregations at Coliseum and First Churches and in Managan Chapel, missions for Jews, Chinese, Filipinos, Negroes, home prayer meetings in many languages, sewing classes and story hours and house-to-house ministry are deserving of special mention. One mission, opened across the river by a W. M. U. circle and followed up by a Mississippi student, has grown to be not only a self-sustaining church but also a center of missionary activity for seventy miles up and down the river and far into the interior of the land of Evangeline. A French gambler, converted in this church, has led in the winning of his home people to Christ, and now an institute student is ministering to the new French congregation seventy miles away, where under the bitterest persecution the new converts are winning others to the Saviour.

This year we have had 188 students, and applications already received indicate an even larger enrollment next year. Of this number 57 are from Louisiana. The following states and countries are represented: Alabama, Arkansas, Colorado, Florida, Georgia, Illinois, Indiana, Kentucky, Louisiana, Mississippi, Missouri, Montana, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, West Virginia, Cuba, Hawaii, Ireland, Italy, Scotland.

Bible Institute students held mission services in New Orleans attended by 29,424 people and dealt personally with 2,314. They served seven full-time, twenty-eight half-time, and twenty-five fourth-time churches, or a total of sixty. There were 1,781 professions of faith, 1,810 additions to these churches, and gifts amounting to \$71,030.85. All of this is in addition to the multi-form and essential activities in the work of the New Orleans churches.

BR

The new minister drove up to a country home in a two horse buggy. Little Sammy Funkhouser met him and asked: "Is them your horses?"

"Yes, sonny", replied the minister. "Why do you ask?"

"My ma said you was only a one horse preacher", explained Sammy.



## WHEN YOUR DAUGHTER GOES TO COLLEGE

It will be a comfort to know that she is in attractive, home-like surroundings; that her companions are young women of the highest type; and that every care is taken to promote her health and spiritual development. Such advantages are offered at

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## Baptist Student Union

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Vice-President, MARGARET GULLEDGE, Miss. Woman's College

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Secretary, LUCILE RAY, Blue Mtn.  
Treasurer, FRANK BAILEY, A. & M.

Reporter, LAVONNE REEVES,  
M. S. C. W.

### MISSISSIPPI WOMAN'S COLLEGE

The Y. W. A. Cabinet of the Mississippi Woman's College for the session 1931-1932 is composed of these officers: President, Mary Lawrence, Columbia, Miss.; first vice-president, Mary Lucille Mayfield, Canton, Miss.; second vice-president, Lillian Berry, New Hebron, Miss.; third vice-president, Mary Parker, Lyman, Miss.; secretary, Johnnie Fortenberry, Oakvale, Miss.; treasurer, Jean Langston, Columbia, Miss.; chorister, Vivian McKay, Lucedale, Miss.; pianist, Opal Langston, Calhoun City, Miss.

Mary Lawrence, the new president, has already shown herself very capable of carrying on this work when she had charge of the last program in chapel.

The Life Service Band officers of Mississippi Woman's College for another year are. President, Grace Guest; first vice-president, Opal Germany; second vice-president, Lillie Perry; third vice-president, Vergie Upton; fourth vice-president, Gladys Mills; secretary, Virginia Hannah; chorister, Charline Mize; pianist, Bertha Nutt.

These officers were installed at the last regular meeting for this year. Grace Guest, with her splendid training at the Baptist Bible Institute, will be capable of inspiring numerous girls in the Band to

live more for service. Already she has been instrumental in bringing others closer to Christ with her interesting and uplifting talks. With Grace as leader the Band will grow to include many more girls next year.

To Melba Izard, the old president, much commendation and credit should be given for her faithful work in the Band this year.

—o—

At the regular B. S. U. Council meeting, there were several important phases of the work taken up; specific training of each officer for her duties next year, the details of a lively poster contest worked out, in which prizes were offered for the best posters submitted having to do with any religious activity on the campus, and Ridgecrest, and also plans begun for the monthly business meetings of the various organizations. A topic of especial interest brought up by the president, was that of the Ridgecrest Retreat beginning in June. It is hoped that between the two colleges of Hattiesburg, there will be seventeen or more attending. The president, Agnes Louise Cutrer, plans to spend eight days there, and bring back to the college many worthwhile things to help further the B. S. U. work on the campus next year.

Gladys Mills.

### CONCERNING BAPTISTS From The Am. Baptist

—o—

Baptists are the only people, who have had the opportunity, who have never persecuted any one for their religious convictions. Thomas Jefferson stated that the Constitution of the United States was modeled after the government of a Baptist church.

The first modern missionary was William Carey, a Baptist.

The first foreign missionary from America was Adoniram Judson, who became a Baptist on his way to India. He sailed in 1812.

The first churches organized in India, Burma and China, were Baptist churches.

The first complete Bible for the Chinese was printed on a Baptist press.

The first Negro missionaries ever sent to Africa were Baptists.

The first translations of the Bible into foreign languages were made by Baptists.

The first foreign missionary society ever organized was a Baptist foreign mission society in England in 1792 at Kettering, England.

The British and Foreign Bible Society was founded by J. Hughes, a Baptist.

Vassar College, the first institution of higher learning for women, was founded by a Baptist, N. J. Jewett, with money furnished by Matthew Vassar, a Baptist. This was in 1637.

The first two presidents of Harvard College were Baptists—Henry Dunster and Charles Chauncey.

Brown University, founded by the Baptists in 1740, was the first college of the world to make liberal provision for "full, free and absolute, uninterrupted liberty of conscience."

The church statistics of the United States published in September, 1928, by the Department of Commerce, gave the Baptist bodies the largest church membership of all the non-Catholic bodies, 8,440,922 members.

In his "History of the Free Churches of England," Skeats, who was not a Baptist, said: "It is the singular and distinguished honor of Baptists to have repudiated, from their earlier history, all coercive power over the consciences and actions of men with reference to religion. They were the proto-evangelists of the voluntary principle." The Baptist.

That the most noted religious allegory ever written was written by a Baptist. I have reference to "Pilgrim's Progress," written by John Bunyan, while he was incarcerated in old Bedford jail, 1670-72.

The first public free school, from which has sprung our splendid public school system, was introduced by Dr. John Clark, a Baptist. This was in 1675, in Rhode Island.

The marginal reference in our common English Bibles were first prepared and published by John Canne, a Baptist. This was in 1637.

It is a fact that representatives from sixty Baptist churches in the state of Virginia met in the Dover church and requested the Virginia delegation in Congress to declare American independence, May 15th, 1776. This was seven weeks in advance of the memorable July 4th succeeding.

It is a creditable fact that among all the names of the Tories of the Revolution there is but one name of a Baptist.

It is a fact that the first civil government on earth where absolute religious liberty was enjoyed was established by Baptists in 1653. This was in Rhode Island.

It is a fact that the first amendment to the Constitution of the United States, securing freedom of all in the worship of God, was adopted September 23, 1789, as a result of the efforts of Baptists.

It is a fact that Betsy Ross made the first United States flag. She was a Baptist.

It is a fact that the originator of the International Sunday School Lessons was a Baptist, B. F. Jacobs was his name.

It is a fact that Joseph Hughes was the prime mover in the organization of the British and Foreign Bible Society, in 1807. He was a Baptist.

It is a fact that the first Baptist church was organized in the land of Palestine in the year 31, by the Lord Jesus Christ. The names of the members are still on record (12 in number). See Luke 6:13-16.

It is a fact that the first Baptist church in America was founded by Dr. John Clark in the year 1636 at Newport, R. I., and the present church is no doubt the one founded by him.

It is a fact that Dr. John Clark received his baptism of Eld. Stillwell's church in London, and they received their baptism of the Dutch Baptists in Holland by sending over a minister to be baptized. The Holland Baptists received theirs from the Waldenses, whose historical lines reach back and connect with the Donatists, and theirs to the apostolic churches.

It is a fact that the first non-Catholic church established west of the Mississippi river was a Baptist church. This was in 1806.

It is a fact that the first church established in the Northwest Territory was established at Columbia, now a part of Cincinnati, Ohio, and was a Baptist church. This was in 1790.

It is a fact that the first church established in the United States was taken from a Baptist church and this church was situated near the home of Thomas Jefferson.

It is a fact that no one can point to the place in history either sacred or profane, where the Baptists ever persecuted any other denomination. This can be said of no other one who has at any time had the power.

—BR—

### BOGUE CHITTO CHURCH

It was a kind Providence that enabled me to visit one of my dear old churches—Bogue Chitto, Pike County—where I "went in and out" before them for ten years, and where on yesterday, the 17th, I had a most enjoyable time with their pastor, Bro. Hunt, and a large con-

gregation of eager listeners. Cordial greetings and the expressions of appreciation of visit made me glad. They invited me to come again.

"Whatsoever a man soweth shall be also reaped".

So here is my quid pro quo renewal of my subscription.

Best wishes.

—I. H. Anderson—  
—BR—

### WHEN MA COMES HOME FROM CONFERENCE

—o—

When Ma comes home from conference,

She chatters like a bird,  
Like men were made to listen  
And women to be heard.

She's sweet as any angel,  
There's heaven in her eyes,  
She talks like Gabriel's trumpet.

A-sounding in the skies.

She names three hundred women,  
She tells how each was dressed,  
Their hats, their shoes, their stockings,  
Their gowns and all the rest.

She tells which ones were painted,  
Which ones were looking old,  
Which ones were short on money,  
And which were long on gold.

She tells me all their gossip,  
How smart their children are,  
Which ones are keen to marry,  
Which ones can drive their oxen.

She raves about the Conference  
Until her throat is sore,  
She gets some antiseptic,  
And then she raves some more.

She boasts about the money  
The women raised alone  
For missions and for orphans  
And all the causes known.

She brags about the singing,  
The way the choir was clad,  
The organ and the cornet  
And everything they had.

She vows that Conference dinner  
Was fit for any queen,  
The church's decorations,  
The swellest ever seen.

At last, when she's exhausted,  
I ask, "Was Jesus there?"  
"Of course, he was," she whispers,  
"It was a place of prayer."

Now, maybe, Christ was present,  
Alas, our eyes are dim;  
With worldly show about us,  
We seldom look for him.

—David E. Guyton—  
—BR—

### HILMAN COLLEGE Clinton, Miss.

—o—

The oldest college for girls in Mississippi—and one of the least expensive. Enrollment limited to 100, thus making personal care and attention possible. Accredited. Exceptionally good advantages in Piano, Voice and Expression. The two colleges in Clinton and the close proximity to Jackson, the state capital, make the location almost ideal. The new homes for students on the beautiful campus help to make it in reality "Happy, Home-like, Hilmann". Write for catalogue.

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